Evangelical Christendom.

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MONTHLY NOTES.

IT was at the very moment of our May number going to press that war broke out between the United States and Spain. In a hurried note at the end of Evangelical Alliance Intelligence we urged the pressing need for united importunate prayer that the conflict might speedily be brought to an end, and peace established on a firm basis. It is just possible that this paragraph may have been overlooked by some of our readers. We therefore call attention to the power that lies in fervent petition to God, and plead that Christian people throughout the world should bring the two belligerent nations before our common Father's throne in earnest supplication at some hour every day till war between them ceases. Such a union of Christian hearts in intercession for the cessation of hostilities cannot fail to reach the ear of God. And who can say how soon such pleadings may bring about a peaceful termination of this sad struggle? The Alliance has warm supporters in each of these countries. If these brethren were thus to unite in prayer, it would certainly exert a powerful influence in securing the object so much to be desired. The manifestation of this Christian spirit would also promote brotherly love, and help to soften any feelings of bitterness which may now cause estrangement.

The May meetings this year have been more crowded and evoked greater enthusiasm than ever. The Church Missionary Society's anniversary reaches a steadily increasing circle of constituents; eight meetings were held in connexion with it on May 3, and it is computed that they were attended by at

least 10,000 persons. On the evening before, St. Bride's was very closely packed on the occasion of the annual sermon, which was preached by Dr. Handley Moule. Uniting as he does ripe judgment, calm deliberation, spirituality, and intensity, he is a typical leader of the Evangelical cause. In a brief but compact survey he summarised the history and present position of Christian missions. He showed how the mystery had been swept away which had so long concealed Africa from our view; and he pointed out that at the present moment there were only two masses of territory untouched by the Gospel in the world—Thibet with Nepaul, and the Soudan. He alluded thankfully to the rich results which had been wrought by the agency of the Gleaners' Union, and he showed what a mighty impulse had been given to the missionary movement, radiating from the tent at Keswick. He condemned the false Gospels which tended to obscure the central doctrine of our Lord's Atonement, and he insisted that the call had never been so acute and so intense as now for men to be sent into the mission-field who should be filled with the Spirit of God.

At the annual meeting in Exeter Hall the Bishop of London bore witness to the excellent manner in which the work of this Society was carried on, and to the high qualifications for the ministry attained by the students trained at the Islington College. The most remarkable speech of the day was given by Mr. T. R. Mott. Quiet in his manner, and clear in his statements, yet full of a concentrated energy, he graphically sketched the history and present position of the remarkable missionary movement with which he is identified, and described a tour prolific in spiritual results. There are 6,000 names on the roll of the Students' Volunteer Missionary Union, of whom 1,600 have already reached the foreign field. During the last year 3,000 of these have been systematically studying missionary topics in 300 centres. Another object of the Union is to quicken the spiritual life of its members, and to unite Christian students all over the world by the tie of the prayer of faith and the labour of love. In Mr. Mott's tour round the world he had met no less than 1,300 missionaries, and observed the work of seventy societies, and there was only one other that he considered could compare with the Church Missionary Society in wisdom, spirituality, and success. At the St. James's Hall meeting on the same day the audience were much interested by the good sense of the Rev. J. C. Hoare (soon to be raised to the episcopate); the spirituality of Mr. Fisher, of Uganda; and by the liveliness of the Rev. J. G. Garrett, of Ceylon.

At the annual meeting of the British & Foreign Bible Society, the Secretaries were able to speak of encouragement in the midst of trouble and perplexity. In spite of disturbances in China, and pestilence, with famine, in India, the circulation of the Word of God had increased in both those countries. A richer spiritual life had succeeded to the persecutions in Turkey. And though met by Jesuit opposition in France, and by similar intrigues in Italy, the Gospel had taken deeper root and the Bible had been increasingly studied. In fact, the total circulation of the Scriptures exceeded that of the previous year by 600,000. The Earl of Harrowby emphasised these points in his opening address. We were thankful for the Bishop of London's declaration

that it was the belief of Protestant Englishmen that the Scriptures might be circulated without an explanation purporting to come from authority; and he pointed out that Jesus Christ spoke to the heart and conscience of each individual soul. Principal Fairbairn showed the influence of the Book upon the English people: how it filled the soul of Milton, and became the passion of all the poets. The address of the Rev. M. S. Watkinson also made a deep impression upon the audience.

The latent Protestant feeling of the country has been of late called forth in a very manifest degree. A height of folly has been reached by the idolatries of St. Ethelburga's, and by the cross-worship in St. Cuthbert's, Kensington, which has brought down the condemnation of all honest men. Canon Fleming has spoken out boldly on the dishonesty of these illegal practices, and he has received the thanks of several moderate High Churchmen. A deputation from the Church Association waited on the Bishop of London on the morning of May 2, and on the afternoon of the same day their annual meeting was largely and influentially attended. It was announced that the Council had promised to assist Mr. Kensit in his crusade against superstition. On the following day, a still greater Protestant demonstration took place. A spirited meeting was held in the afternoon in a comparatively small room; but in the evening a vast assemblage of 4,000 persons filled Queen's Hall to its utmost capacity. It would seem as though the country were showing signs of awakening from its long torpor with reference to this all-important subject; but it is absolutely necessary that determined and persistent action should be taken, or else all this enthusiasm will disappear, like the "No Popery!" cry of more than forty years ago. The points at issue have engaged the attention of the Bishops in the House of Convocation. But we fear that they are far too sanguine with regard to the position and prospects of the Church of England. They think that the clergy are almost ready to submit to Episcopal authority. Alas! too many of the Bishops are themselves infected by the Ritualistic poison, and will never take decisive steps to prevent or inhibit idolatrous or illegal practices in others. Yet, unless this evil be firmly withstood, there is great danger that the Establishment will be broken up, and that true religion will be seriously wounded by those who profess to be its advocates.

The annual meeting of the London Society for Promoting Christianity among the Jews was well and influentially attended. A very remarkable speech was made by the Rev. C. B. Sherman, who called himself a child of the Society. He had been trained as a Rabinnical Jew, and had been taught to curse the name of Jesus. He stated that his conversion was typical of that of thousands which had taken place through the instrumentality of that Society. He had now been a missionary for eighteen years—at Constantinople, at Damascus, and at Hexham; he contended that Jewish converts were not ignorant, by the examples of Bishop Hellmuth, Dr. Stern, Professor Cassel, and Mr. Margoliouth, who gave his son such a training that he became one of the most famous men Oxford ever produced. He urged that it was incorrect to judge of the success of the work solely by the number of the baptisms. The attitude of Judaism towards Christianity had entirely changed

during the last twenty-five years. The missionaries, instead of being met by curses, were received with friendliness, and Christianity was freely discussed by them. In fact, the whole nation was, to a large extent, leavened by Christianity. The Rev. A. Allen pointed out that the bigotry of Christians was one of the greatest hindrances to their success among the Jews. We may add that Mr. Schönberger and Mr. Baron conduct a Bible Class at Whitechapel, attended by at least seventy Jews, and they listen attentively to expositions of the parables in the New Testament. Mr. Baron also tells us that the cry, "*A mort les Juifs!*" has often been heard in Paris within the last few days; and he believes that God is causing the wrath of man to praise Him, by permitting the apostate nations of Christendom so to persecute the Jews as to make them willing to leave those lands. At the same time, he regards it as an opportunity for presenting Christ and His Gospel to Israel that has never been granted before.

No spiritual work in the Metropolis is of greater value and bears richer fruit than that of the London City Mission. The population of this great city is increasing at an alarming rate, and greater London is now computed to contain nearly six and a-half millions of inhabitants. It is therefore urgent that the increase of evangelists should keep pace with the increase of the population, but unfortunately the funds of this Society have been decreasing for several years back. Latterly, in answer to a special appeal, over £10,000 was contributed, which has increased the revenue for this year by about £2,000, but the reliable receipts are not sufficient, and further retrenchment seems absolutely necessary. Mr. Bevan said, at the annual meeting, that he viewed this retrenchment as nothing short of a national calamity. Canon Garratt gave a warm testimony as to the efficiency of the Society's missionaries. Mr. Wingfield Digby believed that there was denser heathenism in London than in any other city, and he urged that the whole country should support the Society. A startling incident was mentioned in the conversion of a burglar, who gave up his skeleton keys and other tools to the missionary.

It was mentioned at the meeting of the Baptist Missionary Society that nearly £10,000 had been raised for it by an urgent appeal. The interest in this cause is evidently great, as seven meetings were held in one day on its behalf. The principal gathering was a very hearty one. Mr. Baynes, the secretary, said that the year's survey was one of mingled sunshine and shadow. The Rev. J. R. Stephens stated that there were only 200 miles between the outposts of the Congo and the Uganda mission, and that they must soon meet. The well-known Dr. George Smith was the chairman of the meeting, and he observed that the Philippine Islands loudly called for emancipation. There was no rule so cruel, and no oppression so intolerable, as that of the Spaniards in this colony.

Several meetings have been held of late in connexion with the centenary of the Religious Tract Society. Dr. A. K. H. Boyd testified to the delight which the publications of this Society had brought him when a boy. The Bishop of London mentioned that "The Pilgrim's Progress" had been published

in more than ninety different tongues. Varied testimony was borne to the wide circulation of Christian literature in India, where, Sir Charles Elliott said, it was the chief barrier against sedition. At the annual meeting it was stated that the total issue during the past year had exceeded fifty-nine millions Great attention is now being paid to the witness for Protestant Evangelical truth. Archdeacon Sinclair presided on the occasion, and alluded to the value of the Society's work in meeting Agnosticism and infidelity. The Rev. J. E. C. Welldon gave a powerful and interesting address. He pointed out that among the dying peoples of the world there could not be said to be one single Protestant nation. The Rev. G. H. C. Macgregor dealt with the work of the Society as an evangelistic agency labouring for the promotion of the Gospel throughout the world, and that Gospel was definitely and distinctively the Gospel of the Cross. He not only regarded the religion of the Society as definitely Christian, but its Christianity as distinctly evangelical. The Rev. Arnold Foster, of Hankow, spoke of the enormous possibilities of China. He described the work of the Religious Tract Society in that country as vastly great, and as being done at an extremely small cost.

The cruelty of Spain, both towards the people of Cuba and the Philippines, is so great that we trust that civil and religious liberty will be one of the outcomes of this war, which would otherwise be so deplorable. The bread riots, which are so appalling both in Spain and Italy, are in some cases clearly traceable to the working of the agents of the Vatican. The correspondent of *The Times* at Rome lately stated that opposition to the Government in Italy had been for years past secretly but steadily fomented by the priests and Jesuits. That there is a similar movement in Spain is evident from the fact that one of the speakers in the Cortes denounced the increasing tyranny and dictatorship inspired by the genius of the disciples of Ignatius Loyola. It is the country where persecution of Jews and Christians has reached its climax. Notwithstanding all these troubles, we can record with thankfulness that the Gospel continues to make progress in Spain and Portugal. A great proof of this is to be found in the presence in this country and in the character of Bishop Cabrera. He is a man of intelligence, true piety and decision. He spoke lately at the annual meeting of the Spanish & Portuguese Society, at which the Bishop of Worcester presided, who expressed his full sympathy with the movement, together with some earnest words on the need of continuing the work of the Reformation at home. Prebendary Webb-Peploe followed on the same lines, insisting that the Bishops could exercise considerable power in the Protestant direction if they would.

"China's Teeming Millions." Yes, over three hundred millions! Would you like to see them pass, thirty every minute? Then, you must stand there, never tiring, never sleeping, closely watching, night and day, week after week, month after month, for more than twenty years! And then you will have seen the people in that one country only. The teeming millions of other heathen lands will have yet to follow. . . . What, then, can we say if our Master returns to-day, and finds after nineteen centuries more than one-half the world is utterly unevangelised?—*J. H. Horsburgh.*

THE ETERNAL WORD AND THE WRITTEN WORD.

By the late Rev. ADOLPH SAPHIR, D.D.

(*Extracts from a Lecture in his volume of Lectures originally delivered in Kensington, and afterwards published under the title "The Divine Unity of Scripture," by Hodder & Stoughton.*)

My subject is—The Bible a Living Book in the Present Day.

Between Jesus Christ, the eternal Word of God, and Scripture, the written Word of God, there is an organic connexion; and because there is this unity there are a number of resemblances, which strike even the most superficial observer, between Jesus Christ and the Bible. I shall instance only three.

The first is that Jesus is the Son of God, the Lord from heaven—who came from above; and that Jesus at the same time is the Son of Man who in all things became like unto His brethren. So we behold the Scripture—the Word of God and yet an intensely human book, written by men and for men, and breathing everywhere the atmosphere of human life and of human emotions.

The second parallel is this—that Jesus is not merely man born of a woman, but that He is the Son of David and the Son of Abraham. He came out of Bethlehem. He was brought up in Nazareth. He taught in Galilee and Judæa, and over His cross the words were written, "Jesus, King of the Jews"; and the special relation in which Jesus stands to the Jews was not merely for a certain period, but for all the ages, as long as this earth stands and the sun and moon endure. Likewise the Scripture is an intensely Jewish book. All the authors, both of the Old and New Testament writings, not even Luke the beloved physician excepted, were Hebrews of the Hebrews. Jewish is the history, Jewish is the tone in which it is written; even the Greek writings of the New Testament speak with the voice of Israel; and the full contents of Holy Scripture will never be thoroughly understood until Israel is again brought back to the allegiance and faith of its Messiah.

But although Jesus came to His own, yet Jesus is the Light of the World, the Blessing of all Nations, and the name of Jesus is to be made known among all families and kindreds of the earth, for there is only one God and one Mediator between God and man—the man Christ Jesus. Likewise is this Jewish Bible the book for the whole world, and here there is neither Jew nor Greek, barbarian, Scythian, bond nor free. It is the Book of humanity.

Third parallel: Jesus Christ spoke in the simplest possible language. He taught daily in the temple. He spoke in the streets and in the concourse of the multitudes. He said, "He that hath ears let him hear," and yet only they that were enlightened by the Spirit of God were able to understand His words. Only His sheep hear His voice. Likewise the Bible is the simplest book accessible to the most illiterate and to children, and yet it requires the illumination of the Holy Ghost in order that its simple words may be understood and its lucid and clear invitations and announcements may be accepted.

If there is this resemblance between Christ and the Scripture, there is also a resemblance between the effect of Christ's words and the effect of the Scriptures on the minds of men. The words of our blessed Saviour drew round Him various circles, more or less distant from Him. The outer circle is pictured in the officers who went to take Jesus, and who said, "Never man spake like this man." There was something so unique, so real; there was something so high above all human utterances in the words of this man, that this very peculiarity declared unto them His sacred right of authority. The world has never heard such a voice. The world has never heard such words and such wisdom.

Nearer to Christ is another circle. When the men who were in the synagogue of Nazareth and who listened to the words of Jesus as He expounded His mission to them from the prophet Isaiah, bore witness to Him, and were astonished on account of the gracious words which flowed from His lips, their feelings were touched, their imagination was aroused. Still nearer were those who, after the Sermon on the Mount, were astonished at His teaching, and said that He spoke

with power and not as the Scribes. Here the conscience and the heart were stirred. There is a message of God Himself to men in the words of this man.

Still nearer to Christ were the disciples who said, "Lord, to whom shall we go? Thou hast the words of eternal life." And yet closer to Him were the Apostles, and all Christians after the coming of the Spirit on the day of Pentecost, who, in the fulness of the assurance of understanding and of joy, were able to say, "The darkness is past and the true light now shineth."

But I wish to speak only of the very outermost circle round Christ—the world that says of the Scripture, "Never man spake like this man."

By degrees the books of the Old Testament were written, as the history of the Old Testament developed. Israel, after the captivity, having been, by the judgment of God, delivered from idolatry, now concentrated all its religious and intellectual energy upon the Scripture, the law, and the teaching which God had given them—and with the utmost reverence and the most scrupulous fidelity they collected and they preserved the sacred writings. But the book was in Hebrew and it was in Palestine, in a corner of the world; and if this book is for the world, who is to publish it and give it unto the nations?

This book was in the first place persecuted by Pagan Rome. There was a persecution of the Bible and of the people that possessed it. One of the persecutions was in the year 303. The early Christians delighted in the Word of God. The early teachers of the Christian faith exhorted them to study the whole of the Word. Irenæus says: "Read the whole Scripture because it is written, 'Of every tree of the garden shalt thou eat.'" Origen says: "You must not neglect the Old Testament but study it equally with the New, in order that you may be as a good householder bringing forth out of his treasure things both old and new." And thus at the public assemblies of the Christians large portions of the Scriptures were read; and since copies of the Scriptures were expensive, those Christians who were rich spent large sums of money in getting copies distributed among the poor members of the Church. So the Christians often met together in friendly and familiar intercourse, in order that the Scripture might be read aloud to them; and so intently did they listen to the reading of the Scriptures that Eusebius tells us that one John in Egypt, who conducted services, was able to repeat not merely chapters, but whole sections of the Word of God. The pagans saw that these Scriptures were the very strength of the hated doctrine, and therefore the edict of Diocletian went forth. Many copies of the Scriptures were burnt, and many of those who kept the Scriptures were put to most painful and agonising deaths—two bishops among them. Papal Rome also persecuted the Scriptures, but chiefly in this way—that instead of being the custodian of Scripture it became the jailer of Scripture, and for many centuries the Word of God was hidden from the people, and legends and traditions of men became the food of the human mind.

Then came the period of infidelity—bold, mocking, scornful; calling the Bible a liar, and predicting that in fifty years there would not be a trace or a vestige left of this book. Then, even in our own days, there came Pantheism, which said that miracle was impossible; that there was no personal God; that that which is God becomes conscious of itself only in the human mind, and that therefore all the narratives concerning Jesus Christ were only mythical garments by which to represent an idea. Pantheists derided the Bible as a thing that had long had influence, but had now disappeared from among living powers.

Then came the internal criticism, applying the sources of history, of physical science, of archæology, to examining the Scriptures and the authenticity and integrity of its various books, which has precisely the same effect on the mass of people as tradition had under the influence of Rome—namely, to make them think that the simple and unlearned man is not able to understand the Scripture; that there is a hedge of thorns and briars round about it, and that only those who devote themselves to the study of specific points can with any certainty ascertain what is true and what is spurious in the Bible. And yet notwithstanding these facts—that pagan Rome sought to kill the Bible, and papal Rome to imprison the Bible, Rationalism to emasculate the Bible, French infidelity to deride the Bible, Pantheism

to bury the Bible, and this modern criticism to remove the Bible to an infinite distance from the generality of mankind—the Bible lives, like the Jews.

Consider again the minds which have bowed in admiration of this book—as Leibnitz, Milton, Lord Bacon, Pascal, Faraday, Newton, Locke—metaphysicians, men of natural science, poets and philosophers—not that I wish to adduce this as an argument for the truth of the Bible. It was not because these men were wise and learned, but because the Holy Ghost enlightened them that they saw the truth as it is in the Scriptures; but this fact proves that although there are many wise men who reject the Bible, it is not their wisdom that forces them to reject it, neither is it the wisdom and learning of others that incline them to receive it. This book is high above all human wisdom or genius—coming from above with its own light and with its own power.

I will read you what a great artist, one of the greatest lyrical poets, has said about the Bible. He being a true artist saw what was beautiful in the Bible, and because he was a true artist he saw that there was an infinite distance between anything that art could produce and this book. These are the words of Heine, for many years a pantheist, a frivolous and pernicious writer, but a man of great genius: "What a book! great and wide as the world, rooted in the depths of creation and mounting into the mysterious azure of the heavens. Indeed, it is God's Word, while all other books evince only human skill. In the Bible is not a vestige of art. It is impossible to criticise its style." This man came very near seeing what was the secret of the style of the Bible.

Let us pass now from the form to the substance of the Bible. There is no other book in the world so interesting to man as the Bible.

There is a story told of one of the generals of Frederick the Great. This general was a true believer in Scripture, and Frederick the Great often addressed questions to him, partly to annoy him, and partly to elicit some answer. He said to him one day, "Now, tell me, why do you always revert to the Bible?" and General Schmidtt gave him this answer, which I think a most beautiful answer: "Because the Bible reveals to me a Father who numbers the very hairs of my head; because the Bible reveals to me a Saviour who by His blood expiates every one of my sins; and because the Bible shows unto me a heaven where I am to spend an everlasting and blessed existence."

And now I shall read you the testimony of a German pantheist, the celebrated Strauss, who did not believe in a personal God, and who during his last illness said to his friends: "I am just going out like a flickering candle that is burned down." In one of his latest books he said, in order to account for the power of Christianity: "The misery caused by the consciousness of our faults and the reproaches of conscience is relieved by Christianity. Through its doctrine of an expiatory atonement, the desolate feeling, that we are the victims of blind chance, vanishes before the sheltering arms of Providence, and the darkness of the gloomy night of our earthly life is illuminated by the prospect of an immortal and heavenly blessedness." Just what the Christian had said from his experience, and stated as a fact derived from the Bible, this man sees to be just that which meets the requirements of the human heart and conscience, and sees that it is provided by Christianity. There is no peace without a Father who loves us and cares for us, a Saviour who has taken away the burden from our conscience, and a hope of everlasting blessedness, which is a hope that "maketh not ashamed."

I shall conclude by saying a few words about Jesus; and while I speak of Jesus, think of the Bible parallel. Jesus—born at Bethlehem, brought up at Nazareth, never at the colleges of the learned, rejected by the Pharisees, derided by the Sadducees, crucified, dead, and buried—lives. The mothers bring their little babes to Him. Children sing to Him "Hosanna!" An innumerable multitude of weary and heavy-laden once hear His voice, "Come unto Me." And the chosen of God confess, "Thou art the Christ, the Son of the living God. Unto whom shall we go? Thou hast the words of eternal life." Amen.

Foreign Intelligence.

FRANCE.

(From our own Correspondent).

PARIS, May 1898.

WE have had an opportunity already of mentioning the *Chrétien Français*, a monthly periodical dealing with the new Evangelical reform among Roman Catholics. It is published by a little circle of priests whom conscience has influenced to separate themselves from Romanism. This paper helps us to follow the important movement frequently spoken of in most of our newspapers. In a recent number we notice the resignation of Abbot Ch. de Guillebert des Essarts, who declares himself an old enemy of clericalism. "I denounce clericalism," he says, "as a counterfeit of religion. . . . It must be clearly understood that I am in no way an apostate. I have been born, I have lived, and I wish to die in the spiritual society which forms the pure church of Christ. I am, and remain, *in æternum*, a Christian and a priest. I expect insults, calumny, revenge from some in the Church on account of my independence . . . and expressions of sympathy from others." The *Chrétien Français* adds: "This courageous declaration is but the beginning of enfranchisement."

Another servant of the Roman Church, M. Paul Percheron, gives in the same number an account of his career, and of his detachment from his mother Church. After a youth spent in folly, a profound conversion brought him to the cloister. The monastic life was found to be most irksome, and ultimately became intolerable. Later on he heard of M. Bourrier, ex-priest, and went to him for spiritual help and guidance.

Not less interesting is the withdrawal of Abbot Bourdery, formerly curate at Marolles, in the diocese of Beauvais, related in the May number of the *Chrétien Français*. He himself has told in one of our Paris Free Churches how he was brought to see the errors of the Roman Church. Three days before last Easter, he sent his resignation to the Bishop of Beauvais, which he had previously solemnly read in his own Church before the entire congregation, after having laid down his ecclesiastical robes. "Before God," he remarked, "I can testify that my sacerdotal life was consecrated to the promotion of Christian principles in human souls; and it is in order to continue the same work that I separate from the Roman Catholic Church. May the Son of God, who has revealed Himself to my heart, hungering for truth and life, console those whom I leave. Ultimately they will understand the deep convictions I obey. They will see that the very principle of Catholic organisation is but a copy of Judaism and of the Roman system of domination." Afterwards he returned to his parsonage, and in calmness and prayer waited the issue of events. A delegate of the Bishop was sent the following day, hoping to prevail with Abbot Bourdery to change his decision, but conscience remained victorious. From that day the courageous ex-Abbot has been fraternally welcomed at Sèvres by his friends, M.M. Bourrier and Philippot, in the house which is already a home for ex-priests. Here is a centre of activity and prayer, capable of becoming, with God's blessing, a forceful instrument in the establishment of the Kingdom of Christ. This striking example of courage and sincerity has been commented upon in an appreciative manner by many newspapers in different parts of France. We may add, concerning this important movement, that Father Chiniquy has addressed a letter of congratulation to the *Chrétien Français*, enclosing at the same time a subscription of five dollars to further the work.

On the occasion of the three hundredth anniversary of the famous Edict of Nantes, special thanksgiving services were organised in the city of Nantes itself. The Sunday services of May 15 in the Reformed Churches were also set apart for the remembrance of this important religious and historical event. We may remind

our readers that the Edict of Nantes had been preceded by several other edicts, principally those of Nérac and Fleix.

The *Soleil*, a daily newspaper of Roman Catholic and Orleanist tendency, lately published a hostile article, accusing French Protestants of being bad patriots, and representing the famous revocation of Louis XIV in 1598 as being more fatal in its results than was actually the case. A courageous reply has been published in the *Signal* (a Protestant daily paper), by M. F. Puaux, and Pastor R. Hollard has addressed to the Editor an answer, accompanied with quotations remarkably well chosen, from the Duke of Aumale and Count Montalembert, whose Catholic faith did not make them blind and unjust to Protestants.

Most of our French religious societies at this time of the year hold their annual meetings in Paris, and usually attract a goodly number of pastors from the provinces. Although the attendances varied in numbers at the different assemblies, in most cases encouraging progress was reported. We can but briefly mention a few: The MacAll Mission presented cheering results of its various activities. The financial situation is favourable, but this does does not imply that an increase of material resources is not desirable. Work in Corsica is prospering, and in the department of Yonne the missionary boat, the *Bon Messager*, has done immense service. At the meeting of the Société Biblique de France, Pastor T. Picard gave a remarkable address on the Book of Psalms, examining the composition, the lyrical form, the principal religious ideas of the book, commenting also upon its authors, and ending with an exhortation to a more diligent reading of it. "It is," he said, "in the company of these Psalmists that we learn to rejoice in God's goodness, to pray in our sorrows, and to love and trust Him continually in Whom we have believed." We cannot speak now even briefly of the Society of Missions, the work of the deaconesses of the Blue Cross Society, and many others. Perhaps we shall be able to allude to them in our next number.

GERMANY.

(*From our own Correspondent.*)

BERLIN, May 17, 1898.

THE German Parliament was closed on May 6, and the Prussian Houses will terminate their sittings to-morrow—but it will not be to enter into a period of political rest. Politicians return to their homes prepared for the electoral contest. The elections for the German Parliament are to be on June 16. The Social Democrats will make great efforts to increase the number of their seats. For them a time of electoral strife is just what they wish; they then try to rouse the passion of the people. For other people such a time is not pleasant.

Yesterday the Prussian House of Lords also assented to the Bill on the income of the clergy. With this assent an important reform became perfect. All who spoke on the subject in both Houses recognised that it was a very important measure, on which opinions might differ. But though at first clergymen were to a great extent opposed to the reform, in large numbers they petitioned the House of Lords not to reject the Bill. They were afraid that this would postpone to an indefinite time the increase of salaries. The chief objections were made against the clause that the lands are no more to be administered by the pastor for his own profit, but by the church; while the pastor receives a fixed salary. But this will relieve the pastor from much disagreeable work; the churchwardens can much better see that all the money comes in regularly. On the other side, the system of a salary increasing according to years of service will prevent ministers from seeking better livings. At all events, the income of the elder pastors is increased considerably, a large sum being given by the State to render this possible; and though all wishes are not satisfied, the Church ought to be grateful for the final solution of this matter.

Mr. Mascher has now published a detailed report of the difficulties and persecutions of the Baptists in the kingdom of Saxony. We deeply deplore the position of the Lutheran clergymen in Saxony, who think that they further the welfare of the Church by inviting the secular arm against other Christians. But the Baptists have somewhat tried to force the matter. The Methodists, who patiently sought to obey

the law, have met with fewer difficulties, and have more easily obtained what they wanted. But, at the beginning of his pamphlet, Mr. Mascher says that after it was in print the Saxon Government stated the conditions under which the principles of the Baptist Church in Saxony would be confirmed, and that these conditions were such that the Baptists could accept them. So the intervention of the German Branch of the Alliance has, after all, not been in vain, and we trust that a new era of peaceful and undisturbed work will now begin for our Baptist brethren in that part of Germany.

Mr. Inwood is here, and he attended an Alliance Conference at Blankenese, near Hamburg, at the beginning of this month. He held a convention, together with Mr. Jellinghaus, at the hall of Fraulein von Blücher, and also gave addresses at the Young Men's Christian Association. The meetings were attended with much spiritual power. May they be followed by lasting blessing!

The Alliance Conference above-mentioned took place on the 2nd to the 4th of May. About 300 people attended from the north of Germany, and felt the presence of the Spirit in their midst.

On the 19th and 20th of April the "Free Ecclesiastical Socialist" Conference met here. It is difficult to remember all the adjectives given to Socialist movements in our day. We have National Socialists, and Christian Socialists; both these parties hope to return some of their candidates to Parliament in June. There is also Church Socialism, but this is not intended to be a new party. These Conferences—the first of which was held at Cassel—are to be free assemblies, where Christians can meet together and discuss the problems of the day. The great object of the leaders of these gatherings is to come into connexion with Evangelistic Christians, if I may use the term. But this alliance will not be easily accomplished, as the representatives of the Evangelistic movement strongly object to associating the Gospel with politics. The wish to obtain their co-operation induced the leaders to put "evangelisation" as the first subject of the Conference. Pastor Damman, of Essen, did not hesitate to accept the arrangement, and introduced the subject, though few of his friends joined him. His address met with a good deal of opposition; but, on the whole, there was a feeling that all who earnestly wish the advancement of God's Kingdom should draw closer to each other. Professor von Nathusius, of Greifswald, Pastor Burckhardt here, leading men of the Conference, affirm that it is not political at all. But are they not mistaken? As Christian men and politicians, as good citizens, we are prepared to use all our influence to ameliorate the outward circumstances of the people; but we cannot make the compulsory closing of the shops at eight o'clock, and the limitation of work to certain hours, distinct claims of Christianity. Christian men have to proclaim Christ's Gospel, and that will, if accepted, involve social reform. The example of Mr. Stöcker shows the danger of asking such reforms in the name of Christianity. The leaders of the Conference intend being present at the Convention at Gnadau in June, and then it will be seen how these views proceed.

SWITZERLAND.

BERNE.

(From our own Correspondent.)

The Higher Criticism has made advance of late in the Canton de Vaud. Last winter Professor Fornerod declared, in a public meeting at Lausanne, that no miracle was possible in the material sphere—that is to say, the Bible is full of errors. Professor Paul Chappuis expressed himself in the same manner. But the Rev. Mr. Cuénod and several other clergymen opposed them energetically.

The Mission in South Africa of the Free Churches of the Cantons de Vaud, Neuchâtel, and Geneva, after having experienced many difficulties in consequence of war with the savage tribes in the vicinity of Lorenzo Marquez, is now in a very prosperous state. The Rev. Samuel Bovet, the eldest son of the Rev. Arnold Bovet, of the French Free Church at Berne, has lately been ordained in Berne as a missionary of this Mission, and is now on the way to Lorenzo Marquez.

Your correspondent lately visited the Evangelical Church at Biasca, in the

Canton of Tessin. The Rev. Mr. Zamperini, who is pastor of this little flock, which has left the Roman Catholic Church, is very active in extending his visitations to Claro, Castione, Giubiasco, Luino, Osogno, Torricella, the villages in the vicinity of Locarno, the val Blegno, and the village of Brissago on the Lago Maggiore. The Rev. Mr. Hoch, at Bellinzona, does a great deal of work for German Protestants there and at Locarno, Lugano, and Chiasso. The Roman Catholic clergy in this canton are very intolerant of Protestants; they refuse to allow church bells to be rung at Protestant funerals. But the Protestants are about to build chapels of their own at Bellinzona, Lugano, and Locarno, and will have their own bells. A priest has been fined £3 for opposing the burial of a Protestant woman, but we cannot say whether the fine will be paid.

In the Canton of Berne, Evangelistic meetings have been held at different villages, and in most cases were very successful. The Y.M.C.A. and the Y.W.C.A., as well as temperance societies, are gaining ground in many districts; but the Socialists are very busy, too, and their number is growing every year.

The Vicar of the Roman Catholic Bishop at Sion, in the Canton de Valais, is opposing the temperance café in this town, because evangelical temperance meetings are sometimes held there. Formerly, Swiss Radicals were generally enemies of the Roman priests, but now some Radical papers are of opinion that these Evangelical meetings at Sion ought to be stopped. It is probable that in a short time Radicals, Socialists, and Anarchists will unite themselves with the Church of Rome in an attempt to destroy all the Evangelical churches and communities. Rome will promise them every thing—riches, fame, power—provided they will help to get rid of her enemies the Protestants.—A. F.

BASEL.

(From an Occasional Correspondent.)

The German Evangelist, Mr. Elias Schrenk, was in Basel for ten days in the month of March, and from the first day his meetings were crowded with an attentive audience. It is now sixteen years since a great evangelistic effort was made in Basel, when Mr. Schrenk, Pastor Stockmayer, Inspector Rappard, and the venerable Mr. Thumm inaugurated a series of meetings in the Burgrogtei, a large concert hall.

Many persons were brought to Christ at that time, and it is remarkable that the evangelistic movement has had no check until now, but has extended all over Germany and Switzerland. In Switzerland there are several popular evangelists, whose work is done in the usual way, especially in the Canton of Berne, while Mr. Arnstein, a lay evangelist, also is allowed to preach in one of the largest churches of the town of Zurich.

More than eighty years ago the well-known Madame de Krudener made an evangelistic tour through Switzerland, but she was expelled by the police, and two of the most prominent men connected with the movement of that time were brought to silence, the rector of the University of Basel, Professor de Lachenal, and the vicar of Stanfberg; and it was believed then, and has been constantly repeated since, that the German character did not favour an outspoken manifestation of faith. Under these circumstances it is not to be wondered at that infidelity made terrible progress, and by-and-bye was accepted as a matter of fact even by persons who had been prominent in the Christian world. But in the year 1875 we had an awakening, which it has not been possible to smooth away; and although the higher teaching in general is still imbued with rationalism, there are the 7,000 who have not bent their knees before the Baal of a spurious science, and who hold fast to the Word of God.

Will our brethren all over the world, who like Switzerland for its lakes and mountains, also remember the followers of Christ in that country in their prayers?

STUDENTS' CONFERENCE AT AARAU.

(From an Occasional Correspondent.)

The Conference of Christian Students of German Switzerland, announced in the last number of *Evangelical Christendom* to take place at Aarau, came off as proposed.

It was an undoubted success. The *Semaine Religieuse* gives the following details: "The programme was a detailed one, and comprehended two Biblical studies by the two licentiates in theology—Mons. Ed. Reggenback, of Bâle, and Mons. Barth, of Berne—and an address by Professor Orelli, of Bâle, on 'Christian and fraternal intercourse among young students.' These subjects were warmly discussed, although in a courteous spirit, especially when theological views or social opinions, which were varied, were advocated. Upon the whole, much good appears to have resulted. The gathering was not only a time of spiritual strengthening, and realisation of mutual support and brotherly union, but one of relaxation and enjoyment. A walk across the forest, or along the banks of the Aar, gave good opportunity for realising the ideal which had been put before the students of holding sweet converse together. A sermon was delivered by M. Benz, perhaps the most popular with the people of Bâle, and very greatly tended to interest the public in the work it was meant to recommend. . . .

"A social reunion, very kindly presided over and arranged by the 'Christian Union,' gave occasion for the students to appreciate at its full value an undertaking to which, up to that moment, they had been only too much strangers. Besides professors and students from Berne, Bâle, and Zurich, numbering at least fifty, there were several laymen—some from Neuchâtel, and a delegate from Geneva. They were able to give encouraging accounts of their prospects in connexion with the view taken of their position in the centres influenced by the Universities. They greatly interested their hearers by the accounts they gave of their meetings for prayer and their earnest study of the Bible. A good many of the students have given up their prejudices against a general 'movement,' and two have been chosen, in each University, to consider the best means of establishing a durable bond of union, and to prepare the programme for the Conference of next year. An excellent step in advance, in the sense of affiliation with the Universal Federation of Christian Students, has been made.

"The Conference of the Unions Chrétiennes, to be held at Bâle on July 7, will be in a position to take cognisance of these proceedings. On that occasion Mr. John Mott, after visiting the various Swiss Universities, will represent the movement. This Federation will henceforth unite students from some fifteen countries of the world, all ready to pledge themselves to uphold the truth as it is in Christ Jesus."

This spirit of union may well gladden the hearts of the members of the Evangelical Alliance.

Two or three interesting and exhaustive articles have appeared of late in the *Semaine Religieuse*, regarding the alleged notable advance of Romish dogmas and practices among the Genevese. Some details may possibly be given another time. The great influx of foreigners has sent up the numbers, but there is no falling away of any note among the Protestant Swiss; and many Romanists have come over to the Reformed faith.

ITALY.

CHIESA EVANGELICA ITALIANA.

ALTHOUGH somewhat late, it is hoped that it is not too late to refer to the celebration of the "Statuto" by the Chiesa Evangelica Italiana.

The reception accorded to the deputation of that body by the Prefect of Florence, as representative of his Majesty King Humbert, was kind and gracious. To the request that he would receive the deputation, he returned the following answer:—

"*Florence, Feb.* 28, 1898.

"Thanking you for the patriotic desire which you have expressed, I hasten to inform you that it will give me great pleasure to receive you, together with your colleagues of the Committee of Evangelisation for Italy appertaining to the Chiesa Evangelica Italiana, at 10 o'clock on the 4th of March. Meantime rest assured of my highest esteem and consideration. THE PREFECT (G. SANI).

"*To the highly esteemed and respected,*

"*Cav. Saverio Fera, Sec. of the Committee of Evangelisation, and Pastor.*"

At the hour appointed, the President, Vice-President, Secretary of the Committee, the Revs. Professor Fisher, Lenzi, Dr. McDougall, Professor Ravi and Signor Purico Bagnoli, were introduced to the Prefect, who received them with great kindness and courtesy. After the ceremony of reception, the following address was read:—

"EXCELLENTISSIMO SIGNOR PREFETTO,—On this day of commemoration of a glorious emancipation of the whole country from a yoke grievous to be borne, we desire to express our joy at its Jubilee; especially to you, who, in this city of grand and glorious memory, and most emphatically Italian, represent the authority of the Government of his Majesty the King.

"We have the honour, extremely valued by us, to present to you, and through you to our country, and to our Sovereign, to whom is confided by God its destinies, our earnest wishes for Heaven's richest blessings. And this in the name of the Chiesa Evangelica Italiana.

"This Church—the union of many congregations, schools, and works of beneficence—thanks to religious liberty assured to it by the Statuto, has been able to rise again as from the dead, after many centuries of stupor, and spread itself abroad.

"The solemn commemoration of to-day has for us a special significance, particularly as it quickens our hearts as Italians—enthusiastic patriots—unalterably attached to our country and our generous and exalted Sovereign, who so well is the embodiment of patriotic loyalty and constitutional fidelity. But this occasion touches us to the quick as regards all that is most generous and noble in human destiny—namely, the promulgation of the principles of the glorious Gospel of our Lord and Saviour Jesus Christ, which has the promise of the life which now is, and that which is to come. May this day of joy and gladness, recording a festival of the nation, be the bringing in of a new era of Christian national life and energy!

"With this wish, highly respected Prefect, we once more venture to express our earnest desire that the grace of our Lord and Saviour Jesus Christ may be with you, and our country, and our King.

"*Florence, March* 4, 1898."

[*Here follow the signatures of the functionaries of the Chiesa Evangelica Italiana.*]

The Prefect replied in sympathetic terms, praising the patriotism of the body. He pointed out how much had been done in fifty years in the cause of civil and religious liberty, and expressed many warm wishes for the future. The Prefect very kindly entered into conversation with several members of the deputation, and after a short interview they withdrew.

The special services arranged for the occasion were extremely interesting, and the crowded audiences attending them proved how popular they were.

It would be impossible to give the whole of the admirable sketch of the Roman Church of Christ as founded in the first age of Christianity, in the eternal city; as well as details of the decadence of the Church during the Middle Ages, so clearly presented in the masterly discourse delivered by the Rev. Signor Conti. His text was: "The night is far spent, the day is at hand; let us therefore cast off the works of darkness and let us put on the armour of light." A very short paragraph from Signor Conti's discourse is worth recording. He asks, "Is the Evangelical Church of Italy a new institution in the historic sense? No! and it is our duty to make use of our present liberty to assert this. We find in the New Testament that in the first century Christians were to be found in Rome, that they held their gatherings in private houses, and that to these St. Paul wrote one of his most important Epistles. It is well known, also, that the Church in Rome gave a noble testimony to the faith, suffering martyrdom rather than deny the Christ. Was not this the Evangelical Church of Italy?"

The telegram forwarded to the King received a most gracious reception; and a very generous reply was returned. Several other Churches forwarded telegrams, which were equally accepted and responded to.

The work of evangelisation goes forward with much blessing.

An interesting programme has been prepared by the committee for the coming general assembly of the Baptists in Italy, to be held at Turin in June. Among the subjects to be discussed are the following: "Our distinctive principles," "The duty of the Church to evangelise the people," "Sabbath Schools—how best to aid and encourage young converts," and "How to reach the masses," &c., &c. Evangelistic meetings are to be held, when addresses will be delivered by two or three ministers. An important position has been secured in the building in which the assembly will meet, for the Bible Society's depot. The spot is admirably calculated to attract the attention of visitors.

The 25th celebration of the first observance of the Holy Communion by the military Church in Rome, took place on the day before good Friday. It was the closing ceremony of a short series of commemorative gatherings, religious meetings and conferences, held by the founder and conductor of the work, Signor Capellini Besides the usual communicants, a certain number of elderly men, who had at one time been in the service, but who had returned to their position as civilians, were present, and came to testify that after taking their first communion, twenty-five years ago, under the pastorate of their esteemed head Signor Capellini, they now once more were ready to re-affirm their faith in their Lord and Saviour Jesus Christ. The gathering was a most cheering one.

The *Labaro* has just entered upon its ninth year. The director, Signor Ugo Janin, thus writes: "The work of religious reform is an arduous one, for it is surrounded by a thousand difficulties and has to encounter a thousand enemies. Nevertheless we have conscientiously spent upon our journal all the energy of our convictions, with the same constancy with which we have proclaimed them from the pulpit. To think and to act was our motto, and is so still. God is with us, and we say with St. Paul, 'we can do all things through Christ who strengtheneth us.' We shall go on telling the Italians that there can be no Free State without a free religion, and that necessitates the freeing of the Italian conscience from popery, so that Italy may crown her redemption from civil bondage by religious freedom, and transmit to the coming generations the treasure of liberty."

BELGIUM.

(From an Occasional Correspondent.)

RARELY has an undertaking in connexion with providing suitable accommodation for Christian worship been more justified by results than that of the "Church of the Reformation," opened in March last in the Commune d'Ixelles. This building was formerly in the possession of the Roman Catholics. The gathering on the occasion was most encouraging, numerous friends of all denominations from Brussels, and a notable number of Romanists attending. Dedicated formerly to the Holy Trinity, a hearty prayer may go up from all hearts to the Triune God, that His choicest blessings may ever rest both upon pastor and people. The change in the interior was striking. The comfortable seats, the pulpit occupying the place of the altar, and passages from Holy Scripture taking the place of the images of the Virgin and saints, made a transformation indeed. To rites and ceremonies, and external signs, spiritual worship was about to succeed.

At the time appointed, a group, forming a semi-circle, surrounded the Communion Table. These were the pastors of the Eglise Missionnaire and Union des Eglises, and also Mr. A. K. McMurchy, pastor of the Free Church of Scotland, who happened to be in Brussels at that time. The choir began with Luther's hymn—a most appropriate song of thanksgiving. Mons le Pasteur Anet, who presided on the occasion, having read the liturgy, deposited the Bible on the desk, and in the name of the Committee of the Synod of the Eglise Missionnaire Belge, declared the church opened for the preaching of the Gospel.

Pasteur P. Rochedieu, president of the Synod of the Union des Eglises, offered the dedication prayer. The allocution which followed, thanking the Giver of all good gifts for the mercies bestowed on this memorable occasion, moved all hearts. Kind

words were addressed to those who had helped in bringing the work to so successful a termination—from the giver of the shekel to the talent of gold. Mons. Anet reminded his audience of the noble men of the sixteenth century who stood up so valiantly for the rights of conscience, and who they were justly proud to call their fathers in the faith. But, above all, he exhorted his hearers to raise their eyes to the one Mediator between God and man, and thus go to the fountain head of the pure waters of the Grace of God. The opening sermon was preached by Mons. Meyhoffer, the pastor of the new church and congregation. It was eminently calculated to meet and answer the objections of the freethinker, the bigot, and the worldling. The religion of the New Testament was shown to be so very different a thing from the materialism and superstition of the day, that indifference was impossible to any one seriously disposed to consider the arguments in proof of its satisfying power. Finally he put before his audience the Saviour in all His glory, love, and holiness.

The interest with regard to missions in Africa has been greatly fortified through the visits of the veteran missionary, Mons. Coillard, to Brussels, Liége, and Charleroi. At Liége, the churches of the province were worthily represented, and the interest felt in the mission work showed itself by several offerings in aid of the enterprise. The day after the address given by Mons. Coillard, a Société Zambesia was instituted, the members undertaking to get adherents in all the churches throughout the province.

A "quiet hour" with Mons. Coillard was heartily enjoyed by the pastors of the Protestant Churches of Hainaut, Brabant, and of the north of Belgium. They longed to know more of the spiritual life of the missionary, and learn from him the secret of his success. What struck them most was his simplicity of character on the one hand, and on the other the kindliness and refined sensibility shown in his tone and manner, which form a striking contrast to the energy and force which pervades his addresses.

Mons. Coillard and Mons. Bertrand, the celebrated explorer of Central Africa, visited Jumet and Courcelles. The *Chrétien Belge* says: "The addresses given by Mons. Bertrand at Jumet and Courcelles were living and powerful testimonies to the efficiency of the Gospel as a civilising force in Zambesia. The Gospel carried there scarcely twenty years ago by Mons. Coillard has transformed the country formerly the citadel of paganism, in the centre of Africa. This transformation has been effected without sword or cannon. A heroic captain, followed by a dozen courageous soldiers of the Cross, having only the Gospel as their weapon, has accomplished this miracle by the power of God."

Mons. Coillard addressed a very large audience at Charleroi on the same day.

SPAIN.

(From an Occasional Correspondent.)

"WHO hath despised the day of small things?"—not those certainly who believe that a little leaven leaveneth the whole lump. Those who are accustomed to sit under their own vine and fig tree, none daring to make them afraid, can scarcely realise what evangelisation involves, under that rule, which, if not so fiendish as that of Torquemada, yet regards with jealousy any effort to enlighten the masses, and proclaim to them that there is "*One* mediator between God and man, the Man Christ Jesus." And what wonder? Does this not strike at the very root of the "Bodegá" (as the Spaniard calls any business); the business of the Priest in the Mass, in the Confessional, in the last solemn hour, and in Masses for the Dead? Without all these, the people are taught there is no hope of salvation.

Not unfrequently, through the persistent work of the colporteur in Spain, the Bible reaches the humble field labourer, who is struck with its wonderful contents, and having a little education, he gets together a neighbour or two, who listen to the word of life. Persecution and oppression open the eyes of onlookers, and provokes enquiry whether "these things are so" or no. Thus many causes operate to bring about the spread of the Gospel.

The congregations of what is known as the Reformed Church in Spain are holding on their way with firmness, showing a desire to exercise the missionary spirit, and doing what they can to help their pastors in making known the way of salvation. The Churches in Madrid, Seville, Barcelona, Salamanca, Malaga, and other places are adhering to the Reformed doctrine, and testifying that it is the Spirit who giveth life. That some who join them fall away when the breath of persecution blows, can cause but little wonder. Nevertheless it is a subject for gratitude to Almighty God that so many remain steadfast in the faith.

A quarter of a century ago, there was not a single congregation of Protestants in Spain who were natives of that country. Now there are at least 2,500 Protestants grouped in these churches. The circulation of the Scriptures is carried on with perseverance and wisdom. The strong clerical re-action which set in about three years ago, exerted an influence for evil throughout the whole country. This repression of thought is exciting a feeling of rebellion, as was evinced recently in the Cortes, when a deputy exclaimed that they had had enough of the rule of the disciples of Loyola. There were hisses and yells, it is true, but there was also cheering. Is there not an awakening? God grant that it may never be succeeded by the darkness of relapse!

In Spain, as in several other Roman Catholic countries, the lament of the clergy is, that men do not believe anything. And so it is. All the more need for vigorous efforts of the Evangelicals to unfold to them the Scriptures. Thirty years ago the Bible was almost an unknown book. The revolution happily brought in a certain amount of liberty, and it was allowed to be freely circulated. The house which is now the premises of the British & Foreign Bible Society, is in the centre of the Plaza della Constituzion. It is noteworthy that in this very Plaza, many and many a true believer who had refused to deny his faith in those very Scriptures, had his death warrant read out to him by an emissary of that iniquitous institution, the Inquisition. Here in this very square the Bible may be freely and legally bought and sold; not that its possession is free from danger, because whenever the clericals can do it, it is taken from the possessor, and an evil time is in store for him.

Not always, however, is persecution for holding evangelical truth and attending Protestant worship countenanced by the authorities. A custom-house officer at Salamanca received the truth, and entered into fellowship with the Reformed Church there. For a while all went well, but suddenly he was called upon by those in authority over him to cease his attendance at the Church, as it was a disgrace to the service in which he was an official. Upon his standing firm, after persuasion came threats and ill-treatment in various ways. Determined to be rid of him, the authorities secured his appointment to a distant station, very much to his inconvenience. Persecution and vexation still followed him, but to no purpose. At length his persecutors presented to the Inspector-General of the Customs at Madrid a petition that he should be expelled the service on account of his religion. To the joyful surprise of his friends, who had feared the worst, the following answer came to his accusers: "Not having thought well to accede to your petition respecting the custom house officer, Simon Fiqueruelo. I hereby inform you that, in accordance with Article 11 of the Constitution, he has the right to be a Protestant without incurring on that account any responsibility whatever, nor is he deserving of any punishment."

The present visit to England of the Right Rev. Juan B. Cabrera, first bishop of the Spanish Reformed Church, promises well. He arrived in April, and met with a cordial reception from friends old and new. His visit terminates at the end of July. Engagements for services, or meetings of various kinds, are made for almost every day. It goes without saying that the critical state of his country weighs heavily on his heart. Nevertheless he is very hopeful and full of trust. Fresh openings for the proclamation of the Gospel and the founding of churches are presenting themselves, and are fraught with interest and encouragement.

Amid all the endless prattle about "work" and "lay labour," is there not danger that each Christian will forget that he or she is the bearer of one lamp? And if its light be thrown on one sinner's path, more good will be accomplished than by a whole torchlight procession got up for parade.—*T. L. Cuyler.*

N

DEAN VAHL.

THE name of this honoured servant of God is widely known both in Europe and America. His labours of love were so abundant that we feel bound to notice his lamented death; and we do so all the more readily because he was for many years a warm friend of the Evangelical Alliance.

Jens Vahl—Jens is the Danish equivalent for John—passed away suddenly, and almost without previous suffering, on April 1 last. The cause of his death was a sudden failure of the heart.

He was born on Nov. 24, 1828, in Aalborg, where his father was a military physician. He was appointed to his first spiritual charge in 1856. For a good many years in the latter part of his life he was *Sogne præst* (parish clergyman) of Nörre Alslev, on the island of Falster. Pastor Beck, whose obituary notice of his friend now lies before us, says that when Vahl came to it, this was spiritually one of the darkest spots in Denmark. Vahl laboured with all earnestness for the good of his flock. How far he had the privilege of seeing the Divine blessing rest upon his labours does not appear; but we have, only a few days ago, received very remarkable accounts of a wide spiritual awakening that is now witnessed in Denmark. Every one that knew Vahl, will believe that his faithful and abundant labours have contributed to this blessed result.

Dean Vahl was diligent in the discharge of his pastoral duties over the wide district committed to his care. For the convenience of his parishioners he erected, with the aid of funds, a third church, without burdening his people with any part of the expense. But his mind and his heart were large; and he looked far beyond the bounds of Nörre Alslev—far beyond the bounds of Denmark. A conscientious Lutheran himself, and deeply attached to the National Church of Denmark, he felt and delighted in manifesting a fraternal love to true Christians of every nation and denomination. Hence his strong attachment to the Evangelical Alliance. But his sympathies extended far beyond the bounds of Christendom; and among the many things in which he took an interest, we may point especially to Foreign Missions. In connexion with them he did much admirable work. We can hardly attempt to give a complete list of his books written in connexion with Foreign Missions; but those we are acquainted with could have been executed only by a man of herculean energy and indefatigable perseverance. For example, his "Missionary Atlas" is accompanied by a Forklaring (explanation), which extends to three volumes each, consisting of from 250 to 300 pages, many of them in small print; the whole work being full of statistical, geographical, and historical details, which it must have cost him immense labour to collect. Next, he published for a good many years past an annual survey of "Missions to the Heathen: a Statistical Review." It has generally contained about twenty-seven pages in small type. The issue for 1898 is now before us. It has a full list of Missionary Societies; the dates of their establishment; the number of missionaries connected with each; the wives and unmarried female workers; the native ministers and assistants; the number of communicants and catechumens; the various fields of operation; and the income of each Society. There are two editions of this—one in English, one in Danish. As we turn over the pages we are filled with astonishment as well as admiration; and we ask with some anxiety, who will, who can, be Dean Vahl's successor in this laborious task? The Dean also edited a quarterly paper called *Nordisk Missionstidsskrift* (Scandinavian Missionary Journal), which used to run to fully a hundred pages, though it has been curtailed of late. No small part of this was written by himself. Another of his publications was the *Almindelig Kirketidende* (General Church News), which appeared twice a month, and consisted of sixteen pages. Many of the papers in these publications were written or translated by Vahl himself. He also frequently corresponded with home and foreign journals. His last independent work was a "Handbook of the History of Foreign Missions"—not a large work, but containing wonderfully condensed and accurate information. It seems to us obvious that the excellent man wore himself out by excessive toil. It would have been better for the Church of Christ if he had laboured less and lived longer.

After the meeting of the Evangelical Alliance at Copenhagen in 1884, at which he and Dr. Kalkar (now deceased) well represented the Danish Missionary Society,

the Rev. Dr. White (Secretary of the Religious Tract Society) and I accompanied Dean Vahl to his own home at Nörre Alslev. I was able to stay several days with him, and saw him in the midst of his family and friends. It was then that my idea of the Dean rose highest. After the meeting of the Alliance at Florence in 1891, he came round by Nice and remained several days with us. He and I visited together the island of St. Honorat, near Cannes, which has been styled the "Iona of the South"; and which certainly had an important share in the Christianisation of Southern Gaul. The Dean entered into its past history and present condition with immense interest.

He also travelled over a great part of Europe, visiting Sweden, Norway, England, Ireland, Holland, Germany, Switzerland and Italy. Yet he by no means neglected his parishioners, and he appointed a substitute to do his duties in his absence.

As a man Vahl was in the highest degree lovable. He was modest and unassuming in his whole demeanour, never pushing himself forward, but quite contented to remain in the shade if only the cause of Christ's Kingdom could be promoted.

Dean Vahl collected a very large library, the books being chiefly in Danish, English, German and French. They are mostly on the subject of Foreign Missions. Large and small they amount to about twelve thousand in number; and a competent judge has estimated the value of the entire collection to be £750. It would save the family much trouble if the library could be disposed of as a whole. They would be most thankful to have it sold.

The Dean has left a widow, a son (who is a student of geography and natural science), and two daughters, one of whom is married.

In drawing up this statement we have had before us a paper written by his life-long friend, Pastor Beck. J. MURRAY MITCHELL.

*** It may be in the recollection of some of our readers that the late Dean Vahl attended the Jubilee Conference of the Alliance in London in 1896, and gave a most interesting address on "Evangelical Alliance principles in the mission field."

THE MAY MEETINGS.

AGAIN the season is with us when Christian people assemble in public meeting to hear of the progress of the Kingdom of Christ throughout the world. Numerous are the active organisations which present to their several constituencies the customary Report of the blessing the Lord of the Harvest has been pleased to grant to His servants. Most noticeable, if not remarkable, is the spirit of Christian union manifest in so many of the annual assemblies. In missionary effort especially; also in the work of the Bible and Tract Societies, the Sunday School Union labours, and the service of the Young People's Societies of Christian Endeavour, is this spirit of brotherhood evinced. Many are the instances in which ecclesiastical distinctions and differences are minimised in order to accentuate the power of Christ in His one spiritual Church. On these anniversary occasions, an army of Christian workers from manifold fields of enterprise, both home and foreign, tell in glowing speech of the advance the Gospel of Christ is making in almost every nation. We need only mention this aggregation of the Lord's co-workers, interested solely in the conquest of His love over human hearts, to see how the principles of the Evangelical Alliance, scattered like living seed during more than half a century, are to-day ripening into fruit. All this may be traced to the living union of individual Christians with their Divine Head, the Eternal Son of God. Reference is made to several of the leading Evangelical Societies in the Monthly Notes of this issue of *Evangelical Christendom*.

The following paragraphs will present to our readers, in brief, some incidents in the gathering together of other spiritual forces of Christ's great army during current religious meetings, that it may be pleasant to remember.

The Session of the BAPTIST UNION is mostly held during the last week in April. Important Missionary meetings in connexion with the denomination are held prior to

that: notably the Zenana Mission. At the great public assembly of the Foreign Missionary Society, the Catholic spirit was evident in some of the speakers representing other than Baptist Churches. The address of the Chairman of the Union, the Rev. S. Vincent, was a distinct utterance of the heart-cry of the age for "Christian Unity."

At the anniversary of the METHODIST FREE CHURCH Missionary meeting a hopeful spirit was voiced, especially in regard to work on the East Coast of Africa; while the growth of the work in China entailed some embarrassment—an increase of 200 members was anticipated. The Rev. W. T. Dawson, Congregationalist, was one of the speakers.

At the afternoon meeting of the OPEN AIR MISSION, Archdeacon Sinclair presided. Reference was made in the report to meetings held at fairs, wakes, races, the circulation of tracts and booklets, the dinner-hour services at the Small Arms Factory at Enfield Lock, and other useful efforts. Considerable enthusiasm prevailed.

Under the auspices of the *Church of England Women's Missionary Association* the PALESTINE & LEBANON NURSES' MISSION to the Druses was held. Miss Lloyd touched upon the difficulty in finding nurses to go to the Lebanon, and Miss Eliot spoke of her work in Baakleen.

Sir Mark Stewart, M.P., presided at the ANTI-SUNDAY TRAVELLING UNION and the SHAREHOLDERS' UNION FOR THE DEFENCE OF THE LORD'S DAY united annual meeting. Memorials are to be presented to the Midland, the London & North-Western, and the Great Northern Railway Companies in order to restrict Sunday Goods Traffic.

The ABORIGINES PROTECTION SOCIETY, under the presidency of Mr. Arthur Pease, M.P., passed a resolution protesting "against the arbitrary and wrongful treatment to which natives of Bechuanaland, Matabeleland, and other parts of South Africa are being subjected, and appeals to Her Majesty's Government to uphold their rights as British subjects."

The LORD'S DAY REST ASSOCIATION has done excellent service in securing the closing of the Oxford Music Hall on Sundays, and has determined to resist by every means at its disposal any attempt to repeal the Lord's Day Act of 1781. "The cause of Sunday Rest has rarely received a more cruel blow than that given by the Bishop of Chester in his pastoral letter in favour of Sunday newspapers and Sunday sports."

It appeared from the report of the BIBLE LANDS' MISSION AID SOCIETY that its principal work had been devoted to orphanages in Asia Minor, and to the impoverished native churches and their pastors. Considerable help also had been forwarded for evangelising effort in Western, Central and Eastern Asia Minor.

From the SOUTH AMERICAN MISSIONARY SOCIETY we learn that the Protestant Evangelical work presents perhaps the greatest difficulties; still it is being vigorously pushed forward. Amongst sailors who frequent South American shores much blessing is being realised.

Seldom has the WESLEYAN MISSIONARY ANNIVERSARY been more jubilant. Although the expenditure reached £131,000, it was more than covered by the general income. The missions under Conference, still assisted by the Society,—in France, South Africa, and the West Indies—combine in their several fellowships 180,000 souls. Foreign Missionaries alluded to their own experiences, trials, and triumphs. The gathering was large and eminently enthusiastic.

Lord Kinnaird presided at the ZENANA BIBLE & MEDICAL MISSION. The work in Poona (India) is of special value, especially that carried on by native Christian ladies under the lead of Mrs. Sorabji. At Lucknow one morning there were twenty-seven baptisms, on another occasion 130. Limelight pictures were shown in the evening illustrating the ravages of the famine, and the general work of the Society.

It was remarked at the meeting of the BRITISH SYRIAN MISSION SCHOOLS that the hardest task of the pioneers of Christianity was the conquest of Mohammedanism, and the citadel is the harem. The supreme effort in the schools is to help the girls to know Christ as their Saviour.

The MINISTERS' PRAYER UNION, whose president is the Rev. F. B. Meyer, numbers 770 members, and seeks to foster a fully-consecrated life. There are branches in Scotland, Ireland, South Africa, and South Australia.

At the assembly of the supporters of the RAGGED SCHOOL UNION, Lady Newnes distributed the "Faithful Service" prizes. The proceedings were varied and bright—the service of song being led by the Cripples' Choir, a band of sweet singers selected from thousands of afflicted little ones. There are Drift and Cripple branches, and holiday homes at Southend, Margate, and Windsor.

The Lord Mayor advocated the claims of the BRITISH & FOREIGN SAILORS' SOCIETY at the Mansion House. Sixty-two thousand seamen had attended 1,666 services. The Society has eight stations in South America. The Bishop of Calcutta, Dr. Harry Guinness, and Canon McCormick spoke.

Speaking as President of the annual meeting of the NATIONAL TEMPERANCE LEAGUE, the Archbishop of Canterbury said the medical profession had no longer to be convinced. In the Army and Navy those who once heartily joined them did not abandon the cause. A far larger proportion of ministers was on their side than was the case ten years ago. The League reported progress in all directions except one—a debt of £5,000 on the publication department.

In connexion with the PROTESTANT ALLIANCE, the Exhibition created much interest. Some very remarkable models of the rack, stake, and of the "Iron Virgin" were inspected by crowds of people with more than ordinary curiosity. The collection of portraits of Protestant heroes and of scenes in Protestant history was extensive, while the other "instruments of torture" used by Romanists created not a little astonishment in the minds of many.

Mr. T. A. Denny presided at the CHRISTIAN COLPORTAGE ASSOCIATION. An abstract of the Report stated that the staff had been increased to 130 Colporteurs. In the afternoon a large gathering of friends listened with pleasure to the bright testimonies of many of the colporteurs, nearly a hundred of whom had come to London from all parts of England.

Two days were crowded with conference meetings bearing upon the RAILWAY MISSION. Delegates representing all the important "lines" in the Kingdom were in attendance. The men in their uniforms gave the proceedings a special character.

Nothing could well exceed the impressiveness of Mrs. Isabella Bishop's testimony to the work of the agents of the MORAVIAN MISSIONARY SOCIETY in Western Tibet. When she first visited these parts, there were apparently no signs of fruit-bearing; now she rejoiced that the joys of harvest are being experienced by the workers; of these devoted men and women she spoke in terms of unstinted admiration.

Miss Weston, in reporting upon Christian work in the ROYAL NAVY, said that at the Naval Jubilee demonstration at Spithead, last year, on board every ship there was a good band of Temperance and Christian men. Some of her best helpers were stokers employed in different vessels.

The report of the SUNDAY SCHOOL UNION showed that 167,129 teachers and 1,614,537 children were affiliated to the Union. Mr. Howard Spicer presided, and addresses were given by the Revs. Dr. Parker and J. M. Gibbon.

The WEST LONDON MISSION has accomplished great things in different popular centres. In the Afternoon the "sisters of the people" had their opportunity of describing their work, and Sister Lily's lecture was highly edifying. Mr. J. Compton Rickets presided at an enthusiastic evening meeting.

[*Extreme pressure on our space prevents allusion to other important Societies this month.*]

THERE WAS A GREAT CRY.

THERE'S a cry in the wind to-night
From the lands where the Lord is unknown,
While the Shepherd above, in His pitiful love,
Intercedes at His Father's throne.

MILDMAY CONFERENCE, 1898.

JUNE 21, 22, & 23.

We cordially call attention to the Convention to be held in the Conference Hall, Mildmay, from the 21st to the 23rd of the current month. This midsummer assembly of Christian people will assuredly be an occasion for spiritual stimulus in relation to prayer and its mighty power in individual Christian life, and in the extension of our Lord's kingdom throughout the world. Special aspects of this great privilege of "making known all our requests to God" will be considered each day. On Tuesday, the topic will be "The Foundations of True Prayer"; on Wednesday, "The Elements and Conditions of, and Encouragements to, True Prayer"; on Thursday, "The Influence of True Prayer." A circular letter has been prepared and signed by the Trustees of the Conference Hall, giving a warm invitation to the meetings. This letter we print in full, hoping that many of the supporters of the Alliance will be able to attend, and thus manifest the Christian unity the Convention will accentuate.

The Circular Letter.

Beloved Friend,—It is our privilege again to invite you to our Annual Conference, to be held, God willing, June 21, 22, and 23.

Whilst it is true, and a matter for deep thankfulness, that the Barnet and Mildmay Conferences were begun and have continued in prayer, which has been graciously and abundantly answered in manifold blessing bestowed upon successive Conferences, enriching those who have thus waited upon God: it may appear singular that prayer has only formed part of the special subject so far as we can discover, at one previous Conference.

Prayer, then, is the great subject which we invite you to consider ere we meet at Midsummer, and for which we now ask your earnest intercessions, that it may please God, through the Spirit of all Grace, to make it a practical, searching, and humbling subject of contemplation. Surely, if we are low down before Him in quest of His highest blessings, pleading the merits, the atoning work and the mediation of our exalted High Priest at the right hand of the Throne of God, there shall be revealed to us our shortcomings, our unbelief, and our neglect of the great power which the Hearer of Prayer has put within our reach, and a deeper apprehension of what He is able and willing to do for us, and in us, and by us, to the glory of our Adorable Lord.

It is said that the habit of meditation is dying out amid the feverish activities of our restless time: if that be so, the practice of secret prayer will be diminished, and power in public prayer will be withdrawn. If due attention be given to the claims of the Living God upon us in the sphere of prayer, which He has so graciously been pleased to make the channel for securing all kinds of blessing, and which Christ our Lord made so prominent by example and precept, we shall not have met in vain in our approaching Conference, but shall return to our various places enriched, chastened, and brought nearer in mind and heart to Him Who has taught us how to pray.—We remain, yours faithfully in Christ Jesus our Lord,

Polwarth *(Chairman of the Conference)*, James E. Mathieson, Harry C. Nisbet, A. R. Pennefather, J. H. Tritton, E. Trotter, R. C. Hart Dyke, W. H. Dawson, *Trustees of the Conference Hall.*

J. F. Morton, *Superintendent of the Conference Hall.*
May 1898.

*** We also enumerate other Conventions to be held this month, in the hope that some of our readers will be able to attend one or other of them: Cheltenham, June 6—10; Salisbury, June 6—11; Bridge of Allan, June 13—18; Darlington, June 20—23; Eastwood and Kimberley (Notts), June 27—July 1; Kingswood (Warwickshire), June 28—30.

Evangelical Alliance.

ANNUAL CONVERSAZIONE.

TUESDAY, MAY 10.

THIS pleasant reunion of the friends of the Evangelical Alliance has again come and gone, and nothing but gratifying recollections of the entire proceedings will remain with the numerous friends who responded to the Council's invitation. The Conversazione was held, as in many previous years, in the handsome buildings of Regent's Park College, through the renewed kindness of its President, the Rev. G. P. Gould, M.A. In the midst of all the loveliness of a May-day, the guests assembled. The grounds surrounding the College edifice were in their glory of bursting bud and early green foliage, prophesying of the beauty that will clothe tree, shrub, and flower when spring-time has welcomed the rich and fuller growth of summer. The weather was mild and genial, although a little overcast; but this did not deter a large number of old and new friends from meeting each other: first in the spacious dining hall, and later in the handsome library, where the addresses were delivered.

The half-hour during which light refreshments were dispensed, afforded an opportunity for friendly and Christian greetings, which were very general and hearty. Several of the students, as in former years, kindly took an active part in the offices of hospitality. One presence, however, was missing—that of the late genial and indefatigable General Secretary. On the last occasion of the Conversazione, Mr. Arnold had returned a day or two previously from a visit to the Continent, where he had been engaged in laborious service for the Alliance. Notwithstanding the fatigue of travel, his active energy enabled him to enter into all the engagements of the meeting with his customary fervour and ability.

The ringing of the College bell at half-past four was the signal that the meeting was about to commence in the library. Thither the company adjourned, and nearly filled the spacious apartment. Ministers and friends of all denominations were present, so that a true manifestation of the spiritual oneness of the Church of Christ was there exemplified in its Divine simplicity. A larger number of friends were present than last year, while the spirit and tone of the whole proceedings were very elevating and inspiring.

The Right Hon. Lord Polwarth, President of the Alliance, occupied the Chair; and amongst those present, who did not take part in the proceedings, were Viscount Bangor (Vice-President), Lord Radstock, Mr. Donald Matheson (treasurer), Major-General Roberts, General Robinson; the Revs. Dr. Newman Hall, Professor Michelet, J. R. Redford, E. W. Matthews, P. H. Badcock, J. W. Charlton (Missionary from Bengal), H. O. Allbrook, Professor Codet (Canada), J. Hunt Cooke, Dr. McGaw, A. H. McTier, R. Shindler, A. Sturge, Cav. C. A. Tron, D.D., Rev. Russell Wing, and others.

After the singing of a hymn, prayer was offered (in French) by the Rev. J. du Pontet de la Harpe. The Rev. R. H. T. Jackson, acting General Secretary, then gave a brief outline of the work of the Society for the past year.

Having alluded to the great loss sustained by the Alliance in the death of Mr. Arnold and of other prominent friends, he referred to the Week of Universal Prayer,

which is increasing both in its observance and in interest; to the meeting for promoting Christian union throughout the country; to the highly successful conference at Cambridge; and to the work of the branches at home and abroad. These branches, by their activities, extend the blessed influences of the Alliance far a-field. The efforts on behalf of the persecuted have not been without encouragement. Pastor Mascher, of Dresden, in whom the Council have been greatly interested, has at length received from the authorities partial liberty to carry on his work—the beginning, it is hoped of much better things for him and for all Baptists, Methodists, and others similarly engaged in the kingdom of Saxony. Not only have the Armenians been free from persecution during the last few months, but God has brought blessing out of their troubles, and now many congregations are rejoicing over greatly increased attendances. Little can be said that is cheering with regard to the long suffering Stundists. In spite of most determined efforts to crush the movement, it is by no means dead, and will not be so long as simple trust continues to be put in the Word of God. For these the Council request the prayers of all believing people. Mr. Jackson closed with an earnest appeal to all members of the Alliance to rally round so staunch a Protestant and Evangelical Society, to exhibit its high principles in their own lives, and to remember the one great link which unites all in One Body—the living union with the great Lord and Head.

Mr. C. Russell Hurditch moved the resolution: "That the Council be re-elected for the coming year, with power to add to their number." He said: One cannot look over the list of names without feeling that here we have a representation of the excellent of the earth. I recognise the names of some who have honoured me with their friendship for the whole course of my Christian life, and it is with great regret that I see the ranks thinning as one and another pass to the scenes of re-union above. The Alliance is built on a sound Scriptural foundation. The various denominations may or may not be founded on such good ground, but we cannot doubt that our basis is a true one. Then, too, the Alliance is all-embracing in sympathy. It takes in the whole Church of God; while its great principles are, at the same time, eternal. "Fix well thy centre *first*; then draw thy circle round." *God* has, indeed, fixed *His* centre, the Divine Man, on the throne; and round that He draws this circle: "Grace be with all them that love our Lord Jesus Christ in sincerity"—of every denomination—of every land and age. Surely the Alliance represents here what Heaven will be by-and-bye—all united round one centre, unanimous in ascribing honour and glory, and power, and might, and dominion to Him who sitteth upon the Throne.

The Rev. A. R. Cavalier, in seconding the motion, referred to the late Mr. Arnold, and remarked: We know that "God buries his workmen but carries on His work," and we trust that He who has thus called His workman home after faithful service will defend the Alliance now. At present it is of supreme importance to emphasise and extend the principle of Oneness in Jesus Christ. As we see the growing forces of sacerdotalism and superstition we need to be united, and as Christians to work together as one in the Lord.

If, however, there is need to accentuate this principle in home work, it becomes greater when we look abroad. In my travels in India two great facts forced themselves upon me in regard to the unity of the Christian Church in that dependency. First, that the native Indian Church is becoming very divided—just a series of separate organisations. And this is owing largely to our own divisions. We are unhappily transplanting these divisions into this new field, and the result is a terrible lack of power and waste of influence. I believe that if it were not for the diversities prevailing amongst European missionaries in India the natives themselves would be more united. We are keeping them apart.

I feel impressed with the thought that if this Alliance could set apart one devoted man and send him to India with the special object of spending his life in organising and promoting Christian unity it would be a most valuable work. If ever we are to fulfil our Lord's commission to evangelise the world, we must as Christians learn that we are one in Christ Jesus, and manifest our oneness before the world.

The resolution was carried unanimously.

The CHAIRMAN (Lord Polwarth) then said: Reference has already been made to a subject which must be largely in all our minds to-day—the great loss we have sustained by the removal of our late Secretary. I saw a great deal of Mr. Arnold, and can say that he more than fulfilled the expectations we had of him when he was first appointed. I do not mean that at the commencement he was not deeply appreciated, but the experience that the Alliance had of him, and the tact with which he conducted delicate communications with Foreign Governments, and intricate negotiations with the Home Department, as well as with the assiduity with which he fulfilled the duties of the Secretariat, gained for him from the Council an ever-growing amount of esteem. But though bereaved we are not bereft, for if the Master has taken His servant home to His own blessed presence, He Himself is still with us.

But I feel that it should go forth to the members of the Alliance everywhere, that it is at this time our bounden duty to make earnest prayer to God that he will choose one eminently qualified by Himself to carry out the important functions of the Secretaryship of the Alliance.

If the Alliance is to continue a power in our own country, and in the world, under God, the more widespread it is the better. We rejoice in one sense in the multiplicity of the different denominations of Christians, though sometimes one sees a vast amount of overlapping and hair-splitting, and consequent division. But yet there is a glorious liberty in this country of ours, if only it be wisely used. I have felt, too, that in our basis we have a centre so strong, wide and concentrated, that it is suitable for Christians of all denominations to build upon. It is not latitudinarian, it is not ritualistic; it is a distinct testimony from the Word of God. And by that precious Word we stand.

The Alliance is not a Protestant Defence Association, yet it is a defence of the Truth, inasmuch as it exalts the Truth, and is a testimony to the spiritual union of Christians of all denominations. I love to think of the gathering of the Church of Jesus Christ as the light of the sun itself, yet composed of many colours blended into one, so that the light is one pure, clear, crystal gleam. I believe the first conference of the Alliance was a stepping-stone to the numerous other conferences since held in many lands. We rejoice in the union of the communion of the saints of God.

If the Alliance has done a good deal to help persecuted Christians abroad, are there no persecuted followers of Christ to-day? Alas that it should be so! And there is still need for the voice of united Christendom to appeal to rulers, governments and nations throughout the world on their behalf. God has used the Alliance again and again as a channel of blessing and help to multitudes of sufferers for Christ's sake all the world over. And that work still remains to be done. May God make the Alliance more and more a living power, because of the union of its members with the risen living Head Himself. May all the members of the Alliance be permeated with the life of our risen Lord, that we may be verily one—not like the alliance of two nations for war or polity, but for something more spiritual and real. The alliance of marriage is a close alliance, but there is a closer union of member to member, for we are one in Jesus Christ. We *are* one; we do not want to make the union; the union exists, and we wish to recognise everywhere the stupendous truth that we are one body in Jesus Christ—not one machine with complex parts working together in cold metal, but one living body, permeated with the love of the risen Saviour Jesus Christ Himself. "We are one body in Christ."

PERSIA.

Miss BIRD, who has been labouring in Persia, largely at Julfa, then addressed the meeting:—

May I ask you to turn with me to 1 Thess. ii. 4: "We were allowed of God to be put in trust with the Gospel." This high privilege, God-granted to every one of us, is at the same time a very great responsibility. We are trustees, and every trustee must give an account of his or her trust.

May I plead with you for a few moments on

behalf of the Mohammedans? After reading a passage of Scripture aloud in the Julfa dispensary, a Mohammedan woman got up, and, pointing to the Persian Testament, asked: "Do you believe that that Book is true?" "Of course," was the reply; "it is God's Word, and God can never lie." Then, in a bitter, taunting manner, she said: "If you believe it is true, why did you not come to tell us before?" That is a question we must answer before our Master. Why have we been content to live with all the privileges of the Gospel here, and not done more to give it to others?

Compare the Koran with the Bible—is it a good religion that is in it? Granted there are grand passages, but all the glorious truths of the Gospel are denied. Take one or two which it is the special endeavour of this Alliance to uphold. The sufficiency of Holy Scripture for knowledge of the way of salvation; the Trinity of God; the Incarnation of the Son of God; the intercession of Christ; the work of the Holy Spirit in the conversion and sanctification of the sinful; justification by faith alone—all these doctrines are denied by Mohammedans and the Koran.

Again, they think that almost any sin may be atoned for by a pilgrimage to Mecca.

It is on behalf of these people that I plead to-day. Are they to be allowed to remain in this darkness? Whose fault is it if they know not Christ—theirs or ours? Emphatically ours; for they have not got the Word of God which is a lamp unto the feet, and therefore they cannot see the right way. "How can they believe on Him of whom they have not heard?"

Day by day as we journeyed, we passed not only villages but towns in the fertile valleys and high up on the mountain sides, and large cities also; and we knew that in them all there was not one single voice upraised to tell them that "God so loved the world"—Persia as much as England—"that He gave His only begotten Son" to save them.

Do you say the difficulties are great? They are indeed. But surely the word difficulty is only a fresh call to duty. We soldiers of the cross ought not to be afraid to go forward when we know that we never have to go alone, but that the "Captain of our Salvation" goes before us, and that victory in His strength is on our side.

Much has been said to-day about the liberty we have. But there is no freedom of worship in Persia. Anyone giving up what is called the true faith of Islam, and becoming a proselyte, *ipso facto*, is put to death. Some have sealed their faith with their blood. Those who come forward and desire to learn of Christ have to face terrible persecutions. But the door is ajar, and we earnestly call on Christians to help to push it wide open.

One of the best means for this at present seems to be through the Medical Mission. The people are so thankful for medical aid that they will come in large numbers to the hospitals and dispensaries. And there, every morning, the first half hour is spent in Bible-reading, and explanation, and prayer, for we are anxious that none shall leave without hearing at least one message from God's Word.

But all kinds of work are needed; educational work must be carried on. There must be house to house visitation—especially among the women, so few of whom have liberty to come out that they must be sought in their zenanas, and there taught the love of God for women as well as for men. Nothing touches the Mohammedan woman's heart more than to hear how much Jesus Christ did for women.

Then translation work is important. We need simple Gospel books to give to those who are afraid to come to be taught. To possess a Christian book in a bigoted city means danger, yet many gladly study God's word at night with locked doors because they dare not do so in the day time.

But thank God we can not only tell of some souls seeking Him but of souls which have sought and have found, and been found of Him. At present we can only tell of one Christian baptised *mother*, and we know what it means to have a land with no Christian mothers. But there are two other baptised women and a good many men who have confessed Christ.

Miss Bird closed with an earnest appeal to all Christians to pray for mission work in Persia.

India.

The Rev. Henry Haigh, from India, followed with his experiences in that great country:—

I should like to bear testimony that the idea of the Evangelical Alliance has already taken a real hold upon Christendom in India. True, our various denominations are reproduced in that land. I do not see how it could be otherwise. If the people were to hear at all, they must needs hear from the various Churches. But if I know anything at all of the spirit of the missionaries now in India, it is that while every man preaches Christ as fully and as forcibly as he can, every man feels it is not his business to teach a denominational Shibboleth. My impression is that most of the missions, though they bear different names, are preaching essential Christianity and not denominationalism. And I believe the time will come when the Native Churches, called by different names now, will become so strong that they will be able to give their own expression to the life which by the grace of God has come into their souls.

Whether we look at the missionaries or the Churches, the Evangelical Alliance idea has caught hold. The various missions try to cultivate true comity. There is a successful attempt made to prevent overlapping of effort by the different societies. One section of India is devoted to one denomination and another section to another. In large towns this does not completely hold good, for in Bombay, Madras, and Calcutta several missions are represented; but, taking the country as a whole, it is mapped out to avoid denominational friction.

Then the missionaries, of various names, are more than ever meeting together to consult over their work and devise means in union for carrying it on. There has been a marvellous multiplica-

tion of missionary conferences, and that idea will grow among us.

We have in Madras one noble expression of the idea of the Evangelical Alliance—a Christian College, at the head of which is Dr. William Miller. In it there are representatives of the Church Missionary Society, the Free Church of Scotland, and the Wesleyan Missionary Society; and if others could unite with them those now conducting the college would be only too thankful. There the Evangelical Alliance is embodied, and we want to see more of it in India.

But how is this possible? There are three or four ways. I have been thankful that this Alliance gave birth to the Christian Literature Society in India. I have shared in its work and can testify to its influence. But that Society cannot do all it wants to do. One thing it needs is that in every lingual area some man or men should be set apart to organise Christian literature for that particular district. Now it seems to me that this Evangelical Alliance might adopt this method and try to arrange for the Churches to find representatives to devote themselves entirely to this work. No one mission society feels itself able to do this.

Let me express another idea. Men are sent to India trained to a certain point in denominational colleges of England, and the work before them cannot be done without careful specific training. But the Missionary is thrust into the thick of missionary work directly he reaches his station, and has to pick up the definite and specific training as he best can. Therefore the formation of great evangelical colleges in the main centres of Indian population would be a tremendous assistance to those sent into the mission field to pursue the greatest work committed to the Church of God.

I venture to leave these two main thoughts with you: (1) The necessity for arranging that, interdenominationally, we shall promote the extension and production of Christian literature; and (2) to band ourselves together to specifically and thoroughly train our missionaries.

France.

M. Paul Guidnard, president of the Evangelisation Committee of the Free Evangelical Church of France, had prepared the following address, part of which (unfortunately) only was delivered through want of time:—

In a total population of 38,000,000, French Protestants are scarcely 600,000, the majority of whom are indifferent. If all the aggressive forces of Protestantism, as represented by the various societies of evangelisation at work, be added together, they form but a little band—a mere handful—against 37,500,000 of Roman Catholics and infidels. And there are those who think that there we ought to be driven out of the country, that will be no peace until we are utterly exterminated.

A few days ago, the Royalist newspaper, *Le Soleil*, published an abominable article containing the following affirmations: "French Protestants are in their own country foreigners and public enemies." "The edict of Nantes was an evil, and its revocation a good thing; and if the Protestants of France are free to-day, let them beware, or their trial may be settled by gun-shots." This is a specimen of what is thought at present about Protestants.

There seems to be a curious coincidence between this reaction against Protestantism and the inauguration of the new policy of Rome in France, which began in 1890. This policy aims at the same result as that secured in Belgium, when for the last ten or twelve years the Government has been in the hands of the clerical party.

The actual Government of France is not reactionary and clerical in the sense its opponents affirm, but it is not blind to the enormous influence Roman Catholicism can throw into the balance of parties.

The Jesuits have never been more powerful in France than since their expulsion. So long as they were free to carry on their own plans in their own way there existed a sort of antagonism between them and the Secular clergy. Now that they have no legal right to be in France they have had to sink all differences and join hands with all other Roman organisations and agencies. To assume regular and secular church functions they have invaded everything—subdued everything. In this way all the enormous power wielded by Rome in France is concentrated in the hands of the Jesuits. They are the wire pullers who are at the root of every movement of the powerful Roman Catholic organisation in France.

Through their schools scattered throughout the country, they work at and pursue methodically the total absorption of the public administration. This has cost them four millions sterling: mostly supplied out of the scanty stipends of country priests. They have also numerous colleges where secondary instruction is given. Intelligent and clever boys of the poorer classes are picked up in the primary schools, educated free in the colleges, and prepared for competitive examinations which open the door of all government schools. With very few exceptions young men thus brought up remain through life the humble servants of their benefactors.

Infidelity and Atheism are the direct result of Roman Catholic teaching. Intelligent and thoughtful people, unable to believe the superstitious and silly practices taught them as religion, and labelled Gospel, come to this conclusion: "If this is religion we are better without it." Who can blame them? They know nothing else.

The difficulties of dealing with a population educated by Rome are not generally realised. The conscience has been obliterated. They call evil good and good evil, and it is necessary to begin by destroying all their false religious notions before they are able to receive Gospel truth. The best Roman Catholics, those who still believe in their priests and obey them, never come near our evangelistic meetings. The worst only—those who are, in part at least, emancipated from the domination of the priests—are the only persons who come to hear us. And their ignorance in regard to the Gospel is incredible: they have never heard about the Bible or the New Testament.

The present time is serious and even threaten-

ing. One of the most alarming features in our national life is the revival of Romanism in all its old persecuting spirit. When Protestant Churches are awakening from their slumbers, and beginning to remember their mission, evangelistic meetings, conducted by Protestant pastors, are interrupted, and every abusive term in the French language ishurled at the speakers. In the neighbourhood of of Clermont, where Pastor Delathe has begun with success evangelistic meetings, the Mayor, at the head of a small minority, has done everything in his power to disturb them, and prevent their being continued.

The name of French is denied to Protestants, and disloyalty to French interests is asserted of every one of them. In this way Rome is exciting a popular political antagonism to the Evangelical Church, which threatens its very existence. The French political Press and infidel organs, with a few honourable exceptions, all pour out their diatribes against Protestantism as being English, and, in consequence, against French Protestants as being in league with English conspirators. Even from the tribune of the Chamber of Deputies was sounded the alarm against British Bible Societies and their dangerous designs.

From other parts of France we receive encouragements. In the south-west of France, the population, which is nominally Roman Catholic, is completely detached from Roman Catholicism, and has not lost all religious feeling. The preaching of the Gospel is welcomed everywhere. Whole populations, entire communes, leave Roman Catholism and become Protestants *en masse*; a fuller knowledge of the Gospel will make Christians of them.

Perhaps the greatest encouragement, and the most cheering feature of the present state of things, is to be found in the movement which stirs up the Roman Catholic clergy. Out of the darkness comes a gleam. Some very remarkable men have recently left the Roman Church and come over to Protestantism, and most of them have been ordained as pastors of the Reformed Church. Others are contemplating taking the same step. Judging from the alarm expressed in certain Roman Catholic organs, the danger must be considerably greater than we know. A monthly newspaper, *Le Chrétien*, has been started, under the editorship of the ex-Abbe —now Pastor—André Bourrier, to be the organ of that movement. A house of refuge for priests has been opened, and the movement seems only beginning. Under the blessing of God it may exceed in importance our most sanguine expectations, and become the means of salvation and regeneration of our country and our people.

As we said in the beginning we are only a feeble band, but, if we were filled with faith and the power of the Holy Ghost, what might we not expect? The Lord can save with few or many. He is faithful that promised. Let us trust Him, and surely He will give us the victory over all our enemies.

The Rev. Dr. Gritton moved a cordial vote of thanks to the Chairman and the speakers. The motion was seconded by the Rev. J. Gosset Tanner, and carried unanimously. Lord Polwarth, in acknowledging the vote, desired to express the gratitude of the Council and friends of the Evangelical Alliance to the Rev. Principal Gould for his kind permission to use the College that afternoon. The Benediction was then pronounced, and brought to its close a most interesting meeting.

THE LATE SECRETARY.

FURTHER EXPRESSIONS OF SYMPATHY IN THE LOSS THE ALLIANCE HAS SUSTAINED.

RESOLUTIONS AND EXTRACTS.

The Rev. H. B. Dawson, Secretary of the Irish Branch, sends the following: "At a meeting of the Council of the Irish Branch just held, I was instructed to convey to your Council the deep sympathy of the Council of the Irish Branch on the great loss stistained by the Evangelical Alliance on the removal by death of the General Secretary, Mr. A. J. Arnold, who had been so long and so closely identified with the work of the Alliance; and their prayer that the Lord might raise up one to worthily fill his place in the important work of the London Council."

The Rev. Josiah Strong, Secretary of the Evangelical Alliance for the United States of America, forwards this resolution: "The Board of Managers of the United States Evangelical Alliance having been informed of the recent death of Mr. A. J. Arnold, Secretary of the Evangelical Alliance for Great Britain, hereby tender their sincere sympathy to their British brethren in their bereavement, and

place upon record their high appreciation of the character and services of Mr. Arnold to the Alliance and also to the Christian Church, in all of whose great movements for the glory of God, and the good of men, he was active and interested."

Past. Th. Monod, of Paris, says: "The Committee of the French Branch of the Evangelical Alliance desire to express to the Committee in London their sense of the loss experienced by our common cause in the death of its valued General Secretary, Mr. Arnold, whose Christian courtesy and indefatigable kindness we have so often had occasion to appreciate."

The Rev. A. F. Buscarlet writes from Lausanne: "Our Canton de Vaud Branch of the Swiss Evangelical Alliance has requested me to convey to you the expression of our great sorrow for the loss of your admirable and devoted Secretary, Mr. A. J. Arnold. We all admired and appreciated the wonderful tact, Christian love, and firmness with which our lamented brother handled all matters in connexion with our Alliance. His power of organisation was very rare. His earnest faith and wise choice of means for the furtherance of alliance in Christ, his sympathy with our persecuted brethren, his willingness to hear and to weigh opposing statements, and his Christian character endeared him most to those who knew him best. Never was the proclamation of our principle, that of a living unity in Christ Himself, more needed than in the present day, when worldliness, sacerdotalism, and indifference or crafty compromise seem to help each other on."

The Central Committee of the Swiss Branch send warm expressions of regard from La Chaux de Fonds: "This devoted servant of the Alliance was a familiar friend to many of us in Switzerland, and was most helpful to us. His activity greatly forwarded the good understanding which existed between the different branches of the Evangelical Alliance. We join in sincere regrets at his loss."

The Rev. J. Campbell Wall, Secretary of the Roman Branch, writes: "The severe illness of my dear father has prevented our writing earlier to express our deepest sorrow at the loss of your much valued Secretary. Mr. Arnold was ever the greatest friend of Evangelical unity in Italy, and on many occasions his services have been of the utmost value to this branch of the Alliance, over which my father at present has the honour to preside. We trust that you will be able to communicate this expression of our sympathy to the Central Committee of the Alliance, and to our friend's family."

Count F. van Bylandt, president of the Netherlands Branch, expresses sorrow "to hear of the death of Mr. Arnold. He was really the soul of our Alliance and lived for it many years. . . . Nothing was too difficult for him: with God's help he knew how to overcome all difficulties. Please tell your Council that our Committee feel the heavy loss which we all have sustained."

The Rev. F. W. Anderson, secretary of the Constantinople Branch, sends extract of minute of meeting of the Evangelical Alliance: "The committee having heard with deep regret of the death of Mr. A. J. Arnold, resolved to put on record their appreciation of, and thankfulness for, his devoted and valued services as secretary of the Alliance in Britain. They desired especially to remember with gratitude his great interest in, and the help he so often gave, to the cause of Evangelical Christianity in this Empire."

The Rev. Canon C. D. Bell, D.D., writing from Florence says: "I have been travelling abroad, or should have written sooner to express my sorrow and sympathy with the loss you have sustained in the death of Mr. A. J. Arnold. . . . I was much struck with his earnestness and fervour in promoting the cause of true Christian Unity on the highest and only Scriptural grounds, and with his sympathy in the cause of the oppressed. He never spared himself when by personal effort he could ensure success for any conference or meeting he had undertaken to manage."

Pastor O. Funcke, of Bremen, remarks: "The announcement of Mr. Arnold's death has deeply moved me. When, two years ago, he asked me to speak in London for the German Branch of the Evangelical Alliance, we exchanged some friendly letters. For our dear brother I rejoice, that he has now reached the goal where all his ways tended—that he has left the land of the dying for the land of the living."

Mr. A. Vischer Sarasin, at Berne, expresses regret "that Mr. Arnold has been removed by death from the important position he held in the Council. The more I came in contact with him the more I found how true and reliable he was."

The Rev. D. A. Aruström, writing from Aneby, Sweden, remarks: "I deeply regret to hear of the death of Mr. A. J. Arnold. He was a friend of Sweden and of myself. He longed for a conference in Sweden, and had given me a promise to arrange one in Helsingborg."

Baron P. Nicolaij, of St. Petersburg, writes: "Permit me to express my deep sympathy with those who regret the loss to the Alliance of that zealous servant of God whom the Lord has called to Himself."

Pastor C. E. Faithfull, of the Chamberi Evangelical Mission, Madrid, sends the following lines: "Pray convey to the Council my true sympathy with them in the loss sustained by the death of their valued Secretary, Mr. Arnold. He was a personal friend, and in that capacity has left an additional void to that caused by the loss of several other honoured servants of Christ who have with him been transferred to the Church triumphant."

*** Mr. Arthur S. Arnold takes this opportunity to thank the numerous friends of the Alliance who have sent him warm testimonies of the regard they had for his father, and for their sympathy with his family in this severe bereavement. He has been unable to acknowledge personally many of the letters which have reached him, and trusts that those who have not heard from him direct will be kind enough to accept this expression of sincere appreciation of their kindness.

PROCEEDINGS OF COUNCIL.

The usual monthly meeting of Council was held on Thursday, May 12, Sir Theodore Ford presiding. Scripture was read by the Chairman, and prayer offered by the Rev. J. Gritton, D.D.

New Members.

The following were unanimously admitted to membership:—

Rev. W. E. Gilliat, Tunbridge Wells.
Mr. J. Herklots, Tunbridge Wells.
Rev. H. S. Brooke, Tunbridge Wells.
Captain F. H. Tonge, London.
Mr. E. Atkin, London.
Mrs. McAll, London.
Mr. W. A. Kingscote, London.

Obituary.

Reference was made to the death of Dean Vahl, of Denmark, and of Lieut.-Colonel Wilmot Brooke.

Finance.

The Chairman drew attention to the gradual decrease in the income of the Alliance, shown especially during the last seven years, and the increase in expenditure, which has been chiefly brought about by the large special funds collected for persecuted Christians. It was resolved that the attention of all friends of the Alliance should be called to this at once.

Conversazione.

A very favourable report was given of this pleasant gathering at Regent's Park College. A great debt of gratitude is due from the Council to the President, the Rev. G. P. Gould, for his most kind hospitality, and to the friends from abroad who were good enough to speak of their work.

Week of Universal Prayer.

A Member of Council kindly consented to draw up a draft letter of invitation to Christian people throughout the world to observe this blessed time of united prayer in 1899, as in previous years.

Bohemian Congregational Churches.

The offer of a member of the Alliance to present the congratulations of the Council to the brethren who are meeting for their Annual Conference at Pilsen was accepted with sincere thanks.

Relief of Persecuted Christians in Distress.

A very interesting conversation on this subject took place, in which Dr. Baedeker, who has had much experience in the distribution of relief, took part. It was felt that the Council must continue to exercise the same care as before in the administration of the special funds entrusted to them.

SOUTH LONDON BRANCH.

A very pleasant social reunion of this Branch was held on Friday, May 20, at the hospitable residence of Mr. and Mrs. Griffiths, Clapham Common. After the reading of Scripture by the Chairman (Mr. Griffiths), the Rev. H. Grainger offered prayer. The minutes of the previous meeting having been adopted, Mr. Benham (the Treasurer) proceeded to move a resolution of sincere condolence with the widow and family of the late General Secretary, Mr. A. J. Arnold, and of cordial sympathy with the Council of the Alliance in the great loss they had sustained. The resolution was seconded, and carried unanimously.

The Rev. Joseph Woodhouse referred to the removal of Mr. Arnold from the work he so much loved and so ably conducted, pointing out that while his death was widely mourned, the Lord whom he served remained with the Alliance to carry on its important operations. *Evangelical Christendom* was referred to in the hope that friends spending their holidays on the Continent would make enquiries concerning Evangelical and Protestant work, and forward particulars to the Editor.

The Rev. M. Nachim then gave a most interesting address on behalf of work amongst the Jews. He mentioned that he was a Russian Christian Jew. Referring to his conversion from Judaism, he related a touching incident in his own life, when a little child asked him if he loved Jesus. This child's persistent enquiry was the means of opening his eyes to the truth as it is in Christ. For more than forty years Mr. Nachim had been labouring for the conversion of his Jewish brethren; and said the Jews were coming to a knowledge of Christ in much larger numbers than people generally supposed. Much interest was aroused in the spiritual condition of God's ancient people.

The Rev. H. R. T. Jackson, acting Secretary, also spoke in sympathetic terms of the late Secretary, and his conspicuous abilities. Incidental allusion was made to the finances of the Alliance, and the large sums of money which had been received of late years for the benefit of persecuted Christians in different parts of the world. There was no question that the amounts sent to the Armenians, the Stundists, and others had brought to many great relief in their sore distress.

Mr. James Drake proposed a cordial vote of thanks to the speakers, and also to the generous host and hostess for the hearty reception they had given to the members and friends of the South London Branch of the Alliance. The Rev. H. Grainger pronounced the Benediction, and thus closed a very profitable meeting.

THE LATE REV. G. MARTIN CLARIS.

This deceased clergyman was a warm and interested supporter of the Evangelical Alliance. He was the first vicar of the Church of St. Barnabas, Clapham Common. His labours were abundant, and very successful in the arduous duties he so cheerfully undertook for the Lord's sake. So much blessing rested upon his work that a new church was absolutely essential to accommodate the large congregation regularly worshipping in the present incommodious building. The Church was approaching completion when the energetic worker himself was called to higher service for Christ

in the Kingdom of Light beyond. It was at one of the meetings in connexion with the Week of United and Universal Prayer, held in his own temporary church, that Mr. Claris took a chill, and in a few days was received into the Great Father's house "eternal in the heavens." Great was the grief of the whole congregation and a large number of friends at this sudden termination of so useful a life.

Mr. Wm. Claris, the father of the deceased, is most anxious that the Church, begun with so many bright hopes by his lamented son, should be completed without delay, and wishes it to be a "*Standing monument to the memory of the first Vicar.*" The sum of £3,000 remains to be raised to complete the entire undertaking.

Should any of our friends desire to help this excellent work, contributions can be sent to W. M. Claris, Esq., 31 Sister's Avenue, Clapham Common, S.W.

CONTRIBUTIONS RECEIVED FROM APRIL 18 TO MAY 17, 1898.

	£	s.	d.
Lord Kinnaird	1	1	0
Rev. W. Ferguson (2 yrs.)	1	1	0
Mrs. R. C. Grant	0	10	6
Admiral G. L. Sullivan	1	1	0
Rev. W. D. H. Petter	3	2	0
Miss Futcher	1	0	0
Rev. A. E. Ball	0	10	6
Miss Eyre	0	10	6
Rear-Admiral and Mrs. Bullock (2 yrs.)	1	1	0
Mrs. McAll	0	10	6
Rev. Prof. Radford Thomson	0	10	0
Sir Douglas Fox, J.P.	1	1	0
Miss Wilson	0	10	0
Rev. M. Washington	1	1	0
Miss Cave-Browne	1	1	0
W. K. Sloan, Esq.	1	1	0
Herr A. Makinen (per China Inland Mission)	1	0	0
Rev. F. and Mrs. Wheler	0	12	6
Miss R. Wilcox	1	1	0
Mrs. Griffith Davies	1	1	0
"H.," London	0	4	0
Major-General Bruce	1	0	0
Miss Macneroll	0	10	6
Miss Blyth	0	10	6
Mrs. McConnel	1	1	0
Maj.-Gen. and Mrs. Hutchinson	2	0	0
Rev. George Tonge	0	10	6
Mrs. Walter, sen.	1	1	0
Captain Adams	1	1	0
Mrs. Paleologue	1	1	0
H. W. Johnson, Esq.	1	1	0
R. C. Morgan, Esq.	1	1	0
A. G. P. Coote, Esq.	0	10	6
Rev. C. D. Snell	0	10	0
Miss Tighe	1	0	0
Lady Adam	1	1	0
P. J. F. Lush, Esq.	0	10	6
J. J. Tustin, Esq.	1	1	0
Mrs. Todd	0	10	0
Rev. J. A. Campbell	0	10	6
Miss Willis	0	10	6
Mrs. Rotton	0	10	6
J. G. Douglas, Esq.	1	1	0
C. R. Collins, Esq., J.P.	1	1	0
Mrs. McKerrow	1	0	0
Mrs. Douglas Dale	1	1	0
Miss Sartlet	1	1	0
Maj.-Gen. and Mrs. Kerr	1	3	6
Miss Petter	1	1	0
Rev. Prebendary Webb Peploe	1	1	0
H. Carr, Esq.	1	1	0
Mrs. Thorne	1	1	0
Mrs. Nurse per Mrs. Symons	0	10	6
Mrs. Aikenhead	1	1	0
Miss Burmester	1	1	0
Rev. F. Orton (3 yrs.)	0	15	0
Maj.-Gen. A. H. E. Campbell	1	1	6
Rev. Canon Christopher (2 yrs.)	1	1	0
Mrs. Hodgson (2 yrs.)	2	2	0
Col. Douglas Jones	1	1	0
Maj.-Gen. Warren	1	1	0
Thos. Griffiths, Esq., and Mrs.	1	1	0
Miss Burges	1	1	0
Rev. W. W. Butlin	1	0	0
Mrs. H. J. McBride	1	1	0
Mrs. Hales	1	1	0
Rev. Dr. Bruce	1	1	0
Mrs. Viennes de Ponthieu	1	1	0
Rev. J. A. Harrow Clough	0	10	6
Rev. J. Callis (2 yrs.)	0	10	0
A. Thompson, Esq., Mrs. & Miss (10s. and 2s. 6d.)	0	12	6
W. B. Sloan, Esq.	1	1	0
Lady Caird	1	1	0
H. M. Paul, Esq.	1	1	0
H. M. Driffill, Esq.	2	2	0
The Hon. Mrs. L. Hope & R. W. Hope, Esq.	0	12	6
M. de Schouleprnikow	1	1	0
Mrs. Thornton	0	10	6
Miss Richards	0	10	0
Glasgow Subsns.— Per A. Somerville, Esq. (£2, 10s. 6d.)	2	10	6
Sandown Subsns.— Per Mrs. Ingoldby	1	2	0
Waldensian Valley Subsns.— Per Past. Bonnet	1	1	0
Eastbourne Subsns.— Per Rev. C. B. Cooper	1	1	0
Liverpool Subsns.— Per Rev. S. Hawkes	3	4	6
Croydon Branch— Per Colonel Wild	5	0	0
Shanghai Branch— Per Rev. G. F. Fitch	2	6	1
Clerical Duty— Per Rev. H. R. T. Jackson at Ulcombe,			
Per Geo. Benated, Esq.	2	2	0
Sums under 10s.	5	6	0
MAY CONVERSAZIONE ACCOUNT.			
Miss Cachemaille	0	2	0
***EVANGELICAL CHRISTENDOM* ACCOUNT.**			
Miss Petter	0	1	6
ARMENIAN CHRISTIANS' RELIEF FUND.			
Herr A. Makinen	1	0	0
FOR SPECIAL OBJECTS.			
Herr A. Makinen (for Indian Famine Relief)	2	0	0

EVANGELICAL ALLIANCE.

British Organization.

This Alliance was organised in 1846 to enable Christians of both British and Foreign nations to realise in themselves, and to manifest to others, that living and essential union which binds true believers together in the fellowship of Christ; and also to co-operate in the cause of religious liberty, united prayer, the observance of the Lord's Day, and the defence of Protestant truth.

Branches of the Evangelical Alliance exist not only in many parts of the United Kingdom, but also in the principal cities throughout the world.

President.—The Right Hon. Lord Polwarth.

Vice-Presidents.—The Right Hon. Lord Kinnaird; The Lord Bishop of Exeter; The Right Hon. Viscount Bangor; The Right Hon. Lord Overtoun; Sir William Muir, K.C.S.I., LL.D.; The Hon. and Rev. E. V. Bligh, M.A.; Sir William Willis; General Sir John Field, K.C.B.; Sir George Williams; Major-General Hait Noble, R.E.

Vice-President and Treasurer.—Donald Matheson, Esq.

Honorary Secretaries.—Rev. William Arthur, M.A.; Rev. Canon Fleming, M.A., B.D.; Rev. Joseph Angus, D.D.; Rev. David MacEwan, D.D.

Acting Secretary.—Rev. R. H. T. Jackson.

Bankers.—Messrs. Barclay & Co., 1 Pall Mall East, S.W.

Offices.—Alliance House, 7 Adam Street, Strand, London, W.C.

*** Remittances may be made payable to the order of the Acting Secretary or the Treasurer.